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T. MACCI PLAVTI AVLVLARIA

EDITED BY

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PREFACE

THE general plan of the present edition of the *Aulularia* s the same as that of Prof. Sonnenschein's editions of the *Mostellaria* and *Rudens* (1901). Two of the *Supplementa*, vritten in the fifteenth century to replace the lost fifth act, iave been given. It appeared worth while to reprint them, is they are not easily accessible, and confused information bout them, especially among French critics, has led to an infavourable judgement of Plautus as compared with Molière. It will be seen that much of the criticism of the *dénouement* of the play should be directed not against Plautus, but against he interpretation of Urceus Codrus.

My thanks are due to Prof. G. B. Mathews for his help nd stimulating criticism, and to Prof. Sonnenschein for aluable information and advice. Prof. Sonnenschein is in o way responsible for the execution or the theories expressed, hough I am not aware of any serious divergence from his iews.

The text and apparatus criticus of this edition are by ermission taken from the edition of Prof. Lindsay in the *Scriptorum Classicorum Bibliotheca Oxoniensis* (second impres- ion).

E. J. T.

EMMANUEL COLLEGE, CAMBRIDGE,
October 1912.

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INTRODUCTION

1. The *Aulularia* stands alone among the comedies of Plautus as a character piece. The character of the miser is developed in connexion with a simple plot dealing with middle-class life, but it is the picture of the avaricious Euclio that gives unity to the whole.

The Greek original translated by Plautus is not known, but that he did follow some such model is clear from his reproducing features which are not Roman, and which in some cases would hardly be intelligible to a Roman audience, e.g. the reference to the γυναικονόμοι (504), Greek law terms (760), and the probable reference to the attack of the Gauls on the temple at Delphi in 279 B.C. (394–7). Menander has been suggested as the source, but he died in 290 B.C., and the reference to the Gauls at Delphi (if the identification is accepted) would make this chronologically impossible, as the passage occurs in a part of the play spoken by Euclio, and not likely to be an addition from some other piece. Posidippus has also been suggested, but on insufficient grounds. For the supposed proof see note on 309. We are thus left with no more definite conclusion than that the original was some play of the New Comedy. On account of the tirade of Megadorus against the luxury of women (475–536) it has been supposed that the *Aulularia* was written after the repeal of the Oppian Law in 195 B.C., but the inference is quite unconvincing. See note on the passage.

The Plot.

2. The scene is Athens. The stage represents a street with the house of Euclio, a miserly but honest and independent man, the house of his neighbour, the liberal and easy-going

Megadorus, and the temple of Fides. In front stands the usual altar. Euclio, a poor man, has recently found in his house a pot of gold (*aula auri*[1]).

The domestic lar explains that this gold had been hidden by Euclio's grandfather, who was too miserly to reveal its existence even at his death. The gold had remained hidden until the lar, wishing to favour Euclio's daughter Phaedria, had revealed it to Euclio, whose miserly tendencies on discovering it developed into monomania. Phaedria had met her lover Lyconides some time before at the feast of Ceres, with results that are explained by the lar in the prologue.

After two scenes which display Euclio's miserliness, the action of the play begins (II. i) with a conversation between Eunomia, mother of Lyconides, and her brother Megadorus, the old and wealthy neighbour of Euclio, in which she proposes that he should marry. He falls in with the suggestion, but prefers to make his own choice. This turns out to be Euclio's daughter, and knowing nothing of the escapade of Lyconides, Megadorus makes his proposal to Euclio (II. ii), who after great hesitation and mistrust agrees, and the wedding is fixed for the same day.

Both go to make preparations, and Strobilus the slave of Megadorus returns from the market (II. iv) with cooks and purchases. Euclio also comes from the market, finds preparations going on in his house, and in terror that the gold is stolen turns out Congrio the cook and his companions, until he can again make sure of his treasure (II. viii–ix), and then fearing to trust it there any longer he hides it in the temple of Fides (III. i–vi). Thereupon he finds that the slave of Lyconides

[1] *Aula*, diminutive *aulula*. In popular Latin *au* early became *o*, and the popular forms *olla*, *ollula* prevailed in the Classical period. The form *aulula* would be the Plautine form, but it is apparently first recorded in Apul. *Met.* 5, 20, where it is no doubt an archaism. From this noun an adjective is formed in *-arius*, hence *aulularia* (sc. *fabula*), 'the story of the little pot.'

has been watching him, and after carefully searching the slave he takes his treasure away again to hide it in the grove of Silvanus, with the slave still secretly watching him and bent on revenge (IV. i–vi).

In the next scene Lyconides explains to his mother Eunomia his claim to the miser's daughter, and wishes her to persuade Megadorus to give up his intention. He carries his point when they hear Phaedria within appealing to Juno Lucina (IV. vii).

The slave of Lyconides in the meantime has stolen Euclio's treasure, and Euclio on finding out is frantic with despair (IV. viii–ix). Lyconides hears Euclio's shouts, supposes it is on account of his daughter, and goes to apologize, when an amusing misunderstanding results, as Euclio thinks that he is admitting the theft of the gold. On Euclio realizing the facts Lyconides promises to help in restoring the treasure (IV. x). Then Lyconides finds his slave, who admits finding a pot of gold, and asks to be manumitted. Lyconides demands the treasure from him (V. i), and here the story ends, the rest of the play being lost, but there can be no doubt that the restoration of the treasure followed and the marriage of Lyconides and Phaedria, probably also the manumission of the slave.

3. In the edition of Plautus published by Pius at Milan in 1500 the *Aulularia* was completed by scenes which Pius supposed to be genuine, but which probably owe their origin to some scholar of the time, see Appendix, Suppl. I. A more important attempt to complete the play is that of Urceus Codrus of Bologna in the edition of Beroaldus, published at the end of 1500 (Appendix, Suppl. II.). Codrus represents Euclio as being so delighted at recovering his treasure that he gives it spontaneously with his daughter to Lyconides, and the slave who had stolen it remarks to the spectators that Euclio has changed his nature. It may be agreed that this is psychologically absurd, and on this point Plautus has been unfavour-

ably compared with Molière, whose miser clings to his 'chère cassette' to the last. From the fragment in which Euclio says that he had not been able to rest either by night or day and that now he can sleep, and also from the acrostic argument, it certainly appears as if he is relieved of the care of hoarding his treasure; but as we do not know how this was worked out, it does not justify us in accusing Plautus or the original creator of the character of less insight into human nature than Molière.

The *Aulularia* in Later Literature.

4. The influence of the *Aulularia* is seen in a curious play of about the fourth century A.D., also known as the *Aulularia* or *Querolus*. It is in rhythmical prose, and was probably intended to be recited for the amusement of persons while dining. The resemblance to the Plautine comedy is chiefly in externals of names and phraseology. An old man Euclio, *auarus et cautus senex*, goes abroad, leaving a pot of gold hidden at home. He dies, bequeathing the treasure to his son Querolus, and makes the parasite Mandrogerus fellow-heir on condition of his assisting in the recovery of the gold. The rest of the play is concerned with the intrigues of Mandrogerus, and his attempts to secure the treasure for himself. Instead of the miser the chief character is that of Querolus, *omnibus est molestus, ipsi si fas est deo: homo ridicule iracundus, itaque ridendus magis.*

This work continued to be known during the Middle Ages, and was attributed to Plautus. At the end of the twelfth century Vitalis of Blois retold the story in a poem of elegiac verse.

Imitation of the *Aulularia* in modern literature begins in Italian with *l'Aridosia* or *Aridosio* of Lorenzino de' Medici, a play known as early as 1521, and *la Sporta* of Gian Battista Gelli (1543). *L'Aridosia* is typical of the modern imitations in being to a great extent a comedy of intrigue, much of the play being taken up with the events that result in the marriages

of the miser's daughter and two sons. Aridosio the miser is so called, we are told in the prologue, because he is *più arido che la pomice*, a phrase taken from the description of Euclio in the *Aulularia* 297, *pumex non aeque est ardus atque hic est senex*. *L'Aridosia* was translated into French by Pierre de Larivey about 1579 under the title of *les Esprits*, and with but few changes beyond the transference of the scene to Paris.

Samuel Chappuzeau in *le Riche Vilain ou la Dame d'Intrigue* (temporarily named *l'Avare dupé*), which was produced in 1663, claimed to have drawn upon Plautus, but as in the case of Larivey this was rather a device to conceal indebtedness to nearer rivals.

Molière's *l'Avare* (1668) is based on Plautus and the above imitations. The miser of Plautus is not a type illustrating a single vice. He is an individual character with some not unworthy traits. His head has been turned by finding the treasure after a life of poverty, but he has a sense of self-respect and a reputation for honesty. Molière's miser exhibits almost every species of avarice. He is not only a hoarder of treasure, but a money-maker, a usurer, and a deviser of a wealthy marriage for himself—everything that illustrates a given character. In the aged Anselme, Molière has reintroduced the character of Megadorus, though without making him such an integral part of the play, or such an admirable foil to the picture of the miser, as we find in Plautus.

In England the influence of the *Aulularia* is first seen in Ben Jonson's *The Case is Altered*, first printed in 1609, but referred to by Nash, *Lenten Stuff*, as well known in 1599. The basis of Jonson's play is the *Captivi*, but for the love interest he ingeniously combined it with the *Aulularia*. The heroine Rachel is the foster daughter of the beggar Jaques de Prie, who hides a stolen treasure. In *The Devil is an Ass* (II. i), acted in 1616, Jonson closely imitates the speech which Euclio makes to Staphyla on leaving the house, 79–119.

The Astrologer of Thomas Tomkis, produced before James I in 1615 at Trinity College, Cambridge, has a different plot (based on *l'Astrologo* of G. B. della Porta), but it shows an acquaintance with Plautus, and one scene (III. vii) is an imitation of the passage in the *Aulularia* 628–60, where Euclio examines the hands of the slave to see if he has stolen anything.

L'Avare of Molière almost eclipsed the *Aulularia* as a subject of imitation. *The Miser* of Shadwell (1671) is based directly upon it, and a play by Fielding with the same title is stated to be 'taken from Plautus and Molière'. Fielding follows Molière in the main, but he has taken from Plautus the passages in which Euclio is alarmed at the preparations for the marriage, and has converted them into a display of extravagance on the part of the lady whom the miser intends to marry.

Other imitations and allusions are mentioned in von Reinhardstoettner's *Spätere Bearbeitungen plautinischer Lustspiele*, the most important being Hooft's *Warenar* in Dutch (1617).

Scansion.

5. The language of a Roman comedy consists of *diverbium* and *canticum*. The diverbia form the scenes in iambic trimeter, rendered without musical accompaniment. The cantica in the wider sense are the passages with musical accompaniment, including those in trochaic and iambic septenarii and iambic octonarii. In the narrower sense a canticum is a lyrical passage of elaborate metrical structure, which was sung with flute accompaniment. See *Aul.* 120–60, 415–46, 713–26. A discussion of the metres of the cantica proper is beyond the scope of this edition.

(1) The iambic *senarius*, or iambic trimeter acatalectic, consists of six iambic feet, but does not occur pure in comedy. Its special features are that—

(*a*) resolution of the long syllable may occur in all places but the last, converting the iambus (⏑ –) into a tribrach (⏑ ⏑ ⏑):

(*b*) spondees, dactyls, anapaests, may occur in the first five places, but a dactyl is very rare in the 5th;

(*c*) a proceleusmaticus (⏑ ⏑ ⏒ ⏑) may occur, especially in the 1st foot;

(*d*) caesura occurs in the 3rd or less commonly in the 4th foot.

(2) The *iambic septenarius* has seven complete feet and a syllable.

(*a*) The iambus may be replaced by a spondee, tribrach, anapaest, or dactyl except in the 4th foot;

(*b*) diaeresis usually occurs after the 4th foot;

(*c*) hiatus and syllaba anceps may occur in the diaeresis;

(*d*) a proceleusmaticus occurs chiefly in the 1st foot, but is rare.

(3) The *iambic octonarius* is the same in its main features as the preceding, except that the 8th foot is complete and is always an iambus.

(4) The *trochaic septenarius* has seven feet of trochees (or their equivalents) and a syllable.

(*a*) spondees and anapaests may occur in the first six feet.

(*b*) a dactyl is admitted in all feet except 4th and 7th.

(*c*) diaeresis is usual after the 4th foot, and hiatus may occur here.

(5) The *trochaic octonarius* is like the septenarius with the completion of the 8th foot, in which only trochee and tribrach occur.

(6) The *Aulularia* contains good examples of the *versus Reizianus* (e.g. 156–8, 414–45). It consists of an acatalectic iambic dimeter (quaternarius), followed by a *colon Reizianum*. This latter may take the following forms:

⏑ ⏑ – ⏑ ⏑ – ⏒
⏓ – ⏑ ⏑ – ⏑ ⏒
– – ⏒ ⏑ ⏑ – ⏒
– – ⏓ ⏑ ⏑ ⏒ ⏒

6. Two important features in the prosody of Plautus on the explanation of which scholars are not agreed are the shortening

of long syllables, and the existence of hiatus. Under the first of these comes the law of the '*Breves Breviantes*', which for the purposes of scansion has been stated by Professor Sonnenschein as follows:

A long syllable may be treated as short when it is both preceded by a short syllable and either preceded or followed by an ictus.

Dŏmī e. g. becomes *dŏ̊mĭ* (73), *uoluptas*, *uoluptatem*, *uoluptas mea* become *uŏ̊lŭptas*, *uŏlŭptátem*, *uŏlŭptā̆s mea*. Other examples from the *Aulularia* are—

(1) when the ictus precedes, *boues* 234, *die* 380, *eo* 579, *erum* 593, *senex* 665, *seni* 822;

(2) when the ictus follows, *ut ĭncédit* 47, *queŏ cóm-* 69, *redĭ núnc-* 81, *senĕx óp-* 295, *abĭ tú* 459, *locĭs éc-* 568, *cauĕ sís* 584, *erŏ sér-* 592. For a fuller discussion see *Rudens*, ed. Sonnenschein (1901), Appendix.

Apparent shortening occurs in the first syllable of the words *ille* (523), *iste* (53), *inde*, *unde*, *nempe*, *omnis* 606, *quippe*, but at least in the case of the adverbs *inde*, etc., the probability is, as Skutsch has shown, that the final syllable was silent or elided before a consonant.

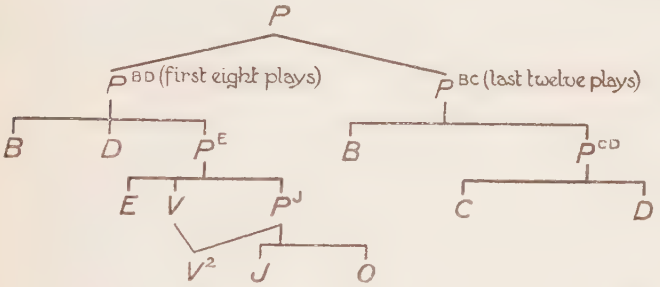
The weak pronunciation of final *-s* after a short vowel is indicated in the present text by the elision of *s*, *nimi' que* 61, *anu' fecit* 548, *testest* 421, *mortuost* 568.

7. *Hiatus* frequently occurs in the text of Plautus as it has come down to us. In many cases it is only apparent, and is due to Plautus having followed a different practice from that of the classical poets. Hiatus in this sense is found (*a*) in the diaeresis of tetrameters, (*b*) in a monosyllable ending in a long vowel, in which case the vowel is only shortened, *quo* 203, 489, *me* 8, 584, 680, (*c*) in a monosyllable ending in *m* or a final syllable ending in *m* when it receives the ictus, *iám ego* 274, *dúm hic* 621, *etiám ohe* 55, *dem* 662, (*d*) at change of speakers, (*e*) in the caesura of senarii, but this is disputed, cf. 65, 69, 703.

Hiatus in other cases is probably due to corruption, and is indicated in this text by a vertical line when no satisfactory emendation has been proposed. Cf. the critical notes on 5, 7, 781, 809.

Note on the Text.

8. In this edition the text of Prof. Lindsay in the Oxford Classical Texts has been reprinted. The Ambrosian palimpsest (*A*), a MS. of the fourth century A.D., has preserved no part of the *Aulularia*, and we are left with the Palatine group of MSS., the relationships of which, as far as the *Aulularia* is concerned, are shown in the following scheme:



In this scheme the symbols containing *P* indicate lost MSS., the previous existence of which is inferred as the originals of some one or more existing MSS. All the MSS. go back ultimately to a minuscule MS. assigned to the eighth or ninth century A.D., known as *P*, and referred to in the critical notes as *cod.*

The chief extant MSS. are:

Codex Vetus (*B*), now in the Vatican, written in the tenth or eleventh century. The first eight plays are not from the same copy of *P* as the last twelve. The source of these first eight plays, amongst which was the *Aulularia*, is known as P^{BD}.

Codex Ursinianus (*D*), in the Vatican, of the tenth or

eleventh century. It contains *Amph.*, *Asin.*, *Aul.*, half of *Capt.*, and the last twelve plays.

E (Ambrosianus) is at Milan, written about the end of the twelfth century. Lines 191–605 of the *Aul.* are missing.

V (Vossianus) at Leyden, of the twelfth century, has been corrected from a MS. (P^{J}) which was the source of *J* and *O*. These corrections are indicated by V^{2}. Besides other omissions it lacks *Aul.* 1–189.

J is in the British Museum, a much emended MS. of the twelfth century.

O is a fragment containing only a part of the *Captivi*.

E, *V*, *J* and *O* go back ultimately to a MS. (P^{E}) which was itself copied from the original of *B* and *D*.

T. MACCI PLAVTI
AVLVLARIA

AVLVLARIA

ARGVMENTVM I

Senex avarus vix sibi credens Euclio
domi suae defossam multis cum opibus
aulam invenit, rursumque penitus conditam
exanguis amens servat. eius filiam
Lyconides vitiarat. interea senex
Megadorus a sorore suasus ducere
uxorem avari gnatam deposcit sibi.
durus senex vix promittit atque aulae timens
domo sublatam variis abstrudit locis.
insidias servos facit huius Lyconidis
qui virginem vitiarat ; atque ipse obsecrat
avonculum Megadorum sibimet cedere
uxorem amanti. per dolum mox Euclio
cum perdidisset aulam, insperato invenit
laetusque natam conlocat Lyconidi.

ARGVMENTVM II

Aulam repertam auri plenam Euclio
Vi summa servat, miseris adfectus modis.
Lyconides istius vitiat filiam.
Volt hanc Megadorus indotatam ducere,
Lubensque ut faciat dat coquos cum obsonio.
Auro formidat Euclio, abstrudit foris.
Re omni inspecta compressoris servolus
Id surpit. illic Euclioni rem refert.
Ab eo donatur auro, uxore et filio.

II 6 abstridit fores *cod.* 7 inspectata *Mueller*

PERSONAE

LAR FAMILIARIS PROLOGVS
EVCLIO SENEX
STAPHYLA ANVS
EVNOMIA MATRONA
MEGADORVS SENEX
STROBILVS SERVVS
CONGRIO } COCI
ANTHRAX }
PYTHODICVS SERVVS
LYCONIDES ADVLESCENS
SERVVS LYCONIDIS
PHAEDRIA VIRGO
TIBICINAE

SCAENA ATHENIS

PYTH.] FITODICVS *cod.* (II. vii. tit.) : PHILODICVS *K. Schmidt* (*Herm.* 37, 204)
SERV. LYC.] Strobilus *in v.* 697 (*cf.* 804, 812) *cod., vix recte*
PHAEDRA *Ussing* : PHAEDRIVM *Leo, K. Schmidt* (*ib.* 199)

PROLOGVS

Lar Familiaris

Lar. Ne quis miretur qui sim, paucis eloquar.
ego Lar sum familiaris ex hac familia
unde exeuntem me aspexistis. hanc domum
iam multos annos est quom possideo et colo
patri | auoque iam huiius qui nunc hic habet,
sed mihi auos huiius opsecrans concredidit
auri thensaurum clam omnis : in medio foco
defodit, uenerans mé ut id seruarem sibi.
is quoniam moritur (ita auido ingenio fuit),
numquam indicare id filio uoluit suo,
inopemque optauit potius eum relinquere
quam eum thensaurum commostraret filio ;
agri reliquit ei non magnum modum,
quo cum labore magno et misere uiueret.
ubi is obiit mortem qui mi id aurum credidit,
coepi opseruare, ecqui maiorem filius
mihi honorem haberet quam eius habuisset pater.
atque ille uero minu' minusque impendio
curare minu'que me impertire honoribus.
item a me contra factum est, nám item obiit diem.
is ex se húnc reliquit qui hic nunc habitat filium
pariter moratum ut pater auosque huiius fuit.
huic filia una est. ea mihi cottidie

2 sum lar *codd. Prisciani* 1, 223, *Probi cathol.* 15 4 quom] ut *codd. Nonii* 250 5 patriabo i. *codd. Nonii* 318 : patrique a. i. *Aldus* : patre uiuo a. i. *Palmer* 7 th. auri *cod.* : *trai. Camerarius* 16 et qui *cod.* (i. 7. 7) : et quidem *codd. Nonii* 320 : ecquid *Caesar* 20 die *cod.* 22 auusque eius *codd. schol. Verg. Georg.* 1, 189 : atque auus eius *codd. Nonii* 375

aut ture aut uino aut aliqui semper supplicat,
dat mihi coronas. eius honoris gratia
feci thensaurum ut hic reperiret Euclio,
quo illam facilius nuptum, si uellet, daret.
nam compressit eam de summo adulescens loco.
is scit adulescens quae sit quam compresserit,
illa illum nescit, neque compressam autem pater.
eam ego hódie faciam ut hic senex de proxumo
sibi uxórem poscat. id ea faciam gratia
quo ille eam facilius ducat qui compresserat.
et hic qui poscet eam sibi uxorem senex,
is adulescentis illius est auonculus,
qui illam stuprauit noctu, Cereris uigiliis.
sed hic senex iam clamat intus ut solet.
anum foras extrudit, ne sit conscia.
credo aurum inspicere uolt, ne surruptum siet.

ACTVS I

EVCLIO STAPHYLA I. i

EVC. Exi, inquam, age exi: éxeundum hercle tibi hinc est foras,
circumspectatrix cum oculis emissiciis.
STA. nam qur me miseram uerberas? EVC. ut misera sis
atque ut te dignam mala malam aetatem exigas.
STA. nam qua me nunc caussa extrusisti ex aedibus?
EVC. tibi ego rationem reddam, stimulorum seges?
illuc regredere ab ostio. illuc sis uide,
ut incédit. at scin quo modo tibi res se habet?
si hercle hodie fustem cepero aut stimulum in manum,

28 eam compressit *Bothe*, *cui* compressit eam *displicet* 35 est illius *Leo*, *nam* auonculus *quadrisyll.* *suspectum* 40 *fort. delend.* exi (iv. 3) 46 regrede *cod.* 48 hercle hodie *Kampmann*: hodie hercle *cod.*, *inusitato verborum ordine*

testudineum istum tibi ego grandibo gradum.
STA. utinam me diui adaxint ad suspendium
potius quidem quam hoc pacto apud te seruiam.
EVC. at ut scelesta sola secum murmurat!
oculos hercle égo istos, inproba, ecfodiam tibi,
ne me opseruare possis quid rerum geram.
apscede etiam nunc—etiam nunc—etiám—ohe,
istic astato. si hercle tu ex istoc loco
digitum transuorsum aut unguem latum excesseris
aut si respexis, donicum ego te iussero,
continuo hercle ego te dedam discipulam cruci.
scelestiorem me hac anu certo scio
uidisse numquam, nimi'que ego hanc metuo male
ne mi ex insidiis uerba inprudenti duit
neu persentiscat aurum ubi est apsconditum,
quae in occipitio quoque habet oculos pessuma.
nunc ibo ut uisam, éstne ita aurum ut condidi,
quod me sollicitat plurumis miserum modis.—
STA. noenum mecastor quid ego ero dicam meo
malae rei euenisse quamue insaniam
queo comminisci; íta me miseram ad hunc modum
deciens die uno saepe extrudit aedibus.
nescio pol quaé illunc hominem intemperiae tenent:
peruigilat noctes totas, tum autem interdius
quasi claudus sutor dómi sedet totos dies.
neque iam quo pacto celem erilis filiae
probrum, propinqua partitudo quoi appetit,
queo comminisci; neque quicquam meliust mihi,
ut opinor, quam ex me ut unam faciam litteram
†longum, laqueo† collum quando opstrinxero.

53 oculos ego tibi istos improbe (*i. e.* -ae?) *codd. Nonii* 360 56 astato *Scioppius*: atasto *cod.* 60 certo *Francken*: certe *cod.*, *vix* (*cum* scio) *Plautinum* 65 sitne *Pylades* 77 *vel* opino 78 ⟨I⟩ longum la. (?) *Goetz*: longam (*Scutarius*) ⟨meum⟩ la. *Camerarius*: l. ⟨mihi⟩ la. *Lambinus* (*melius* mi)

EVCLIO STAPHYLA ii

EVC. Nunc defaecato demum animo egredior domo,
postquam perspexi salua esse intus omnia.
redi núnciam intro atque intus serua. STA. quippini?
ego intus seruem? an ne quis aedis auferat?
nam hic apud nos nihil est aliud quaesti furibus,
ita inaniis sunt oppletae atque araneis.
EVC. mirum quin tua me caussa faciat Iuppiter
Philippum regem aut Dareum, triuenefica.
araneas mi ego illas seruari uolo.
pauper sum; fateor, patior; quod di dant fero.
abi intro, occlude ianuam. iam ego hic ero.
caue quemquam alienum in aedis intro miseris.
quod quispiam ignem quaerat, exstingui uolo,
ne caussae quid sit quod te quisquam quaeritet.
nam si ignis uiuet, tú exstinguere extempulo.
tum aquam aufugisse dicito, si quis petet.
cultrum, securim, pistillum, mortarium,
quae utenda uasa semper uicini rogant,
fures uenisse atque apstulisse dicito.
profecto in aedis meas me apsente neminem
uolo intro mitti. atque etiam hoc praedico tibi,
si Bona Fortuna uenia., ne intro miseris.
STA. pol ea ipsa credo ne intro mittatur cauet,
nam ad aedis nostras nusquam adiit quaquam prope.
EVC. tace atque abi intro. STA. taceo atque abeo.—EVC. occlude sis
fores ambobus pessulis. iam ego hic ero.
discrucior animi, quía ab domo abeundum est mihi.

83 aliud *om. codd. Nonii* 483 84 inanis *cod.* (v. 9. 9) 85 me *Camerarius*: nunc me *cod.* (*ex* mc *pro* me *ortum*?; iv. 3) 101 capse *Bothe* 102 numquam *D* quamquam *cod.* (v. 12) prope [est] *B* 105 ab *del. Guietus*

nimis hercle inuitus abeo. sed quid agam scio.
nam noster nostrae qui est magister curiae
diuidere argenti dixit nummos in uiros ;
id si relinquo ac non peto, omnes ilico
me suspicentur, credo, habere aurum domi.
nam ueri simile non est hominem pauperem
pauxillum parui facere quin nummum petat.
nam nunc quom celo sedulo omnis ne sciant,
omnes uidentur scire et me benignius
omnes salutant quam salutabant prius ;
adeunt, consistunt, copulantur dexteras,
rogitant me ut ualeam, quid agam, quid rerum geram.
nunc quo profectus sum ibo ; postidea domum
me rusum quantum potero tantum recipiam.

ACTVS II

II. i EVNOMIA MEGADORVS

EVN. Velim te arbitrari med haec uerba, frater,
meai fidei tuaique rei
caussa facere, ut aequom est germanam sororem.
quamquam hau falsa sum nos odiosas haberi ;
nam multum loquaces merito omnes habemur,
nec mutam profecto repertam nullam esse
⟨aut⟩ hodie dicunt mulierem ⟨aut⟩ ullo in saeclo.
uerum hoc, frater, unum tamen cogitato,
tibi proxumam me mihique esse item te ;

106 si *cod.* (sed *J*) (vii. 2) 107 noster] Nestor *Seyffert* 111 u. s. non est *Pylades* : non est u. s. *cod.* 112 qui *cod.* (*seq.* n) 118 postidea *Camerarius* : post idem *cod.* (M *pro* A) 121 rei *Ital.* : rei haec uel hoc *cod.* (*cf. v.* 120 ; iv. 1) 125 nullam *scripsi* : ullam *cod.* nec ullam pr. r. e. mutam *Fleckeisen* (*Jahrb.* 153, 682) *fort.* nec m. pr. re. ul. e. hodie D. m. nullo (*vel* aut ullo) in s. 126 aut . . . aut *add. Leo* 128 esse item *Bentley* : item esse *cod.*

ita aequom est quod in rem esse utrique arbitremur
et mihi te et tibi ⟨me⟩ consulere et monere ;
neque occultum id haberi neque per metum mussari
quin participem pariter ego te et tu me [ut] facias.
eo nunc ego secreto ted huc foras seduxi,
ut tuam rém ego tecum hic loquerer familiarem.
ME. da mi, optuma femina, manum.
EVN. ubi ea est? quis ea est nam optuma?
ME. tu. EVN. tune ais? ME. si négas, nego.
EVN. decet téquidem uera proloqui ;
nam optuma nulla potest eligi :
alia aïia peior, frater, est. ME. idem ego arbitror,
nec tibi aduorsari certum est de istac re⟨d⟩ umquam, soror.
EVN. da mihi
operam amabo. ME. tuast, utere atque
impera, si quid uis.
EVN. id quod in rem tuam óptumum esse arbitror,
ted id monitum aduento.
ME. soror, móre tuo faci'. EVN. facta uolo.
ME. quid est id, soror? EVN. quod tibi sempiternum salutare sit : liberis procreandis—
ME. ita di faxint—EVN. uolo te úxorem
domum dúcere. ME. eí occídi! EVN. quid ita?
ME. quia mi misero cerebrum excutiunt
tua dicta, soror : lapides loqueris.
EVN. heia, hoc face quod te iúbet soror. ME. sí lubeat, faciam.

129 ita *Lambinus* : ut *cod.* 132 ut *del. Lambinus* : ut *inculcatum est etiam Merc.* 894, 911 *cf. Seyffert Berl. Phil. Woch.* 16, 849 134 *vel* uti 135 manum femina optuma (?) *Leo, cui syllaba anceps* mā *in fine hemistichii displicet* 136 ⟨aut⟩ quis *Goetz,* nam est (namst) *Francken, cuius ambo hiatum in fine hemistichii* 138 tequidem *Bothe* : te equidem *cod.* 141 *fort.* numquam 142ª operam ⟨iam⟩ (?) *Leo ut tetram. fiat* 150 occidis *Weise*

Evn. in rem hoc tuam est. Me. út quidem émoriar priu' quam ducam.
sed his légibu' si quam dare uis, ducam:
quae cras ueniat, perendie, soror, fóras feratur;
his legibu' quam dare uis? cedo: nuptías adorna.
Evn. cum maxuma possum tibi, frater, dare dote;
sed est grandior natu: mediá est mulieris aetas.
eam sí iubes, frater, tibi me poscere, poscam.
Me. num non uis me interrogare te? Evn. immo, si quid uis, roga.
Me. post mediam aetatem qui media ducit uxorem domum,
si eam senex anum praegnatem fortuito fecerit,
quid dubitas quin sit paratum nomen puero Postumus?
nunc ego istúm, soror, laborem degam et deminuam tibi.
ego uirtute deum et maiorum nostrum diues sum satis.
istas magnas factiones, animos, dotes dapsilis,
clamores, imperia, eburata uehicla, pallas, purpuram
nil moror, quae in seruitutem sumptibus redigunt uiros.
Evn. dic mihi, si audes, quis ea est quam uis ducere uxorem?
Me. eloquar.
no[ui]stin hunc senem Euclionem ex proxumo pauperculum?
Evn. noui, hominem hau malum mecastor. Me. eius cupio filiam
uirginem mi desponderi. uerba ne facias, soror.
scio quid dictura es: hanc esse pauperem. haec pauper placet.
Evn. di bene uortant. Me. idem ego spero. Evn. quid me? num quid uis? Me. uale.

156 for. fer. sor. *cod.* : *traiecit* : soror *del. Reiz* 158 cum *Gruterus* : quam *cod.* (*pro* quom, *forma antiqua*?) dare frater *corr.* fr. d. *cod.* (ii. 3) 159 sed] *fort.* si (sei) es (es *iam Fleckeisen*) 164 paratum his nomen pueris 'Postume' *cod. Festi* 238 165 *vel* istunc degam *testatur Nonius* 278 : demam *cod.* 167 dapsilas *codd. Nonii* 304 169 seruitutum su. rediguntur uiros *cod.* (iv. 3) 170 si audes *codd. Prisciani* 2, 9, *testatur Persii schol.* 3, 89 : quaeso *cod.* 171 nouisti *alii* 175 quid? me n. q. u.? *alii* nunc quid *cod.*

EVN. et tu, frater.—ME. ego conueniam Eúclionem, si domi est.
sed eccum ⟨uideo⟩. nescio unde sese homo recipit domum.

EVCLIO MEGADORVS ii

EVC. Praesagibat mi animus frustra me ire, quom exibam domo;
itaque abibam inuitus: nam neque quisquam curialium
uenit neque magister quem diuidere argentum oportuit.
nunc domum properare propero, nam egomet sum hic, animus domi est.
ME. saluos atque fortunatus, Euclio, semper sies.
EVC. di te ament, Megadore. ME. quid tu? recten atque ut uis uales?
EVC. non temerarium est ubi dives blande appellat pauperem.
iam illic homo aurum scit me habere, eo me salutat blandius.
ME. ain tu te ualere? EVC. pol ego hau perbene a pecunia.
ME. pol si est animus aequos tibi, sat[is] habes qui bene uitam colas.
EVC. anus hercle huic indicium fecit de auro, perspicue palam est,
quoi ego iam linguam praecidam atque oculos ecfodiam domi.
ME. quid tu solus tecum loquere? EVC. meam pauperiem conqueror.
uirginem habeo grandem, dote cassam atque inlocabilem,
neque eam queo locare quoiquam. ME. tace, bonum habe animum, Euclio.
dabitur, adiuuabere a me. dic, si quid opust, impera.
EVC. nunc petit, quom pollicetur; inhiat aurum ut deuoret.
altera manu fert lapidem, panem ostentat altera.

177 ⟨uideo⟩ *Klett* : ⟨eumpse⟩ *Bach* *vix iamb. senarius* 178 mi *om. codd. Cic. de Divin.* 1, 65 exirem *codd. Cic.* 185 scit me *Bothe* : me scit *cod.* 186 a pecunia perbene *cod.* : *corr. Guietus* 191 *item codd. Nonii* 45, 340 : filiam habeo grandem, cassa dote atque inlocabili *codd. Varronis de L. L.* 5, 14

nemini credo qui large blandust diues pauperi:
ubi manum inicit benigne, ibi onerat aliquam zamiam.
ego istos noui polypos qui ubi quicquid tetigerunt tenent.
ME. da mi operam parumper, si operaest, Euclio, id quod te uolo
de communi re appellare méa et tua. EVC. ei misero mihi,
aurum mi intus harpagatum est. nunc hic eam rem uolt, scio,
mecum adire ad pactionem. uerum interuisam domum.
ME. quó abis? EVC. iam reuortar ad te: nam est quod inuisam domum —
ME. credo edepol, ubi mentionem ego fecero de filia,
mi ut despondeat, sese a me derideri rebitur;
neque illo quisquam est alter hodie ex paupertate parcior.
EVC. di me seruant, salua res est. saluom est si quid non perit.
nimi' male timui. priu' quam intro redii, exanimatus fui.
redeo ad te, Megadore, si quid me uis. ME. habeo gratiam.
quaeso, quod te percontabor, ne id te pigeat proloqui.
EVC. dum quidem né quid perconteris quod non lubeat proloqui.
ME. dic mihi, quali me arbitrare genere prognatum? EVC. bono.
ME. quid fide? EVC. bona. ME. quid factis? EVC. neque malis neque inprobis.
ME. aetatem meam scis? EVC. scio esse grandem, item ut pecuniam.
ME. certe edepol equidem te ciuem sine mala omni malitia
semper sum arbitratus et nunc arbitror. EVC. aurum huic olet.

197 aliqua zamia *edd.* (*sed cf. Journ. Phil.* 26, 294) 198 ubi *Hermolaus*: uibi *cod.* (nibi P^E) 199 si operaest, E., id *codd. Nonii* 529 (*s. v.* opera): paucis, E., est *cod.* 203 ābitis *Leo* iam ⟨ego⟩ *Mueller* ad te reu. *cod.*: *traieci* (ii. 1) nunc est *Leo* inuisam *Ritschl*: uisam *cod.* 207 saluare est *cod.* 211 non *Guietus*: mihi non *cod.* (iv. 2): mi haud *Seyffert*

quid nunc me uis? Me. quoniam tu me et ego te qualis sis scio,
quae res recte uortat mihique tibique tuaeque filiae,
filiam tuam mi uxorem posco. promitte hoc fore.
Evc. heia, Megadore, hau decorum facinus tuis factis facis,
ut inopem atque innoxium aps te atque aps tuis me inrideas.
nam de te neque re neque uerbis mérui uti fáceres quod facis.
Me. neque edepol ego te derisum uenio neque derideo,
neque dignum arbitror. Evc. qur igitur poscis meam gnatam tibi?
Me. ut propter me tibi sit melius mihique propter té et tuos.
Evc. uenit hoc mihi, Megadore, in mentem, ted esse hominem diuitem,
factiosum, mé item esse hominem pauperum pauperrumum;
nunc si filiam locassim meam tibi, in mentem uenit
te bouem esse et mé esse asellum: ubi tecum coniunctus siem,
ubi onus nequeam ferre pariter, iaceam ego asinus in luto,
tu me bos magis hau respicias gnatus quasi numquam siem.
et te utar iniquiore ét meu' me ordo inrideat,
neutrubi habeam stabile stabulum, si quid diuorti fuat:
asini me mordicibus scindant, bóues incursent cornibus.
hoc magnum est periclum, ab asinis ad boues transcendere.
Me. quam ad probos propinquitate proxume te adiunxeris,
tam optumumst. tu condicionem hanc accipe, ausculta mihi,
atque eam despondé mi. Evc. at nihil est dotis quod dem.
Me. ne duas.
dum modo morata recte ueniat, dotata est satis.
Evc. eo dico, ne me thensauros repperisse censeas.
Me. noui, ne doceas. desponde. Evc. fiat. sed pro Iuppiter,

227 autem *Brix* 232 *vel* med 234 mordicibus *testatur Nonius* 139: mordicus *cod.* 235 ab *Camerarius*: me ab *cod.* (iv. 2): *vix* periclúm mi 238 *in marg.* pro dederis *cod.* (*gloss. ad* duas)

num ego disperii? Me. quid tibi est? Evc. quid crepuit quasi ferrum modo? —
Me. hic apud me hortum confodere iussi. sed ubi hic est homo?
abiit neque me certiorem fecit. fastidit mei, 244
quia uidet me suam amicitiam uelle : more hominum facit ; 245
nam si opulentus it petitum pauperioris gratiam,
pauper metuit congrediri, per metum male rem gerit.
idem, quando occasio illaec periit, post sero cupit.
Evc. si hercle ego te non elinguandam dedero usque ab radicibus, 250
impero auctorqué sum ut tú me quoiuis castrandum loces.
Me. uideo hercle ego te me arbitrari, Eúclio, hominem idoneum,
quem senecta aetate ludos facias, hau merito meo.
Evc. neque edepol, Megadore, facio, neque, si cupiam, copia est.
Me. quid nunc? etiam mihi despondes filiam? Evc. illis legibus, 255
cum illa dote quam tibi dixi. Me. sponden ergo? Evc. spondeo.
Me. istuc di bene [uortant]—Evc. ita di faxint. illud facito ut memineris,
conuenisse ut ne quid dotis mea ad te adferret filia.
Me. memini. Evc. at scio quo uos soleatis pacto perplexarier :
pactum non pactum est, non pactum pactum est, quod uobis lubet. 260
Me. nulla controuorsia mihi tecum erit. sed nuptias

242 *post hunc versum v.* 393 *posuit Ritschl* 243 hinc est *cod.* 248 congredi *cod.* (i. 7) 249 occasio illaec *Hare* : illaec occasio *cod.* 251 ⟨ego⟩ sum *Guietus* *vel* uti *cf. Skutsch* (*Philol.* 59, 483) 252 te *cum superscr.* me *cod.* (*unde* te D^2, me *B*) (v. 3) 257 istuc *del. Pylades* uortant *delevi*

num quae caussa est hodie quin faciámus? Evc. immo
édepol optuma.
Me. ibo igitur, parabo. numquid me uis? Evc. istuc.
í et uale.
Me. heus, Strobile, sequere propere me ad macellum
strenue.—
Evc. illic hinc ábiit. di inmortales, opsecro, aurum quid
ualet!
credo ego illum iam indaudisse mi esse thensaurum domi.
id inhiat, ea adfinitatem hanc opstinauit gratia.

Evclio Staphyla iii

Evc. Vbi tu es quae deblaterauisti iam uicinis omnibus
meae me filiae daturum dotem? heus, Staphyla, te uoco.
ecquid audis? uascula intus pure propera atque elue:
filiam despondi ego: hodie huic nuptum Megadoro dabo.
Sta. di bene uortant. uerum ecastor non potest, subitum
est nimis.
Evc. tace atque abi. curata fac sint quom a foro redeam
domum;
atque aedis occlude: iám ego hic adero.—Sta. quid ego
nunc agam?
nunc nobis prope adest exitium, mihi atque erili filiae,
nunc probrum atque partitudo prope adest ut fiat palam;
quod celatum atque occultatum est usque adhuc, nunc non
potest.
ibo intro, ut erus quae imperauit facta, quom ueniat, sient.
nam ecastor malum maerore metuo ne mixtum bibam.—

262 est cau. *Wagner contra Plautinum loquendi morem* hodie quin f. numquae causa est *cod.* : *traieci* (q. f. h. *Brix*) i. hercle o. *Brix* (*cf. Mil.* 1270 hercle *pro* edepol P^{CD}) 263 i (ei) et *Mueller* : fiet *cod.* (**F** *pro* **E**) : i (ei) (*del.* et) *Lebreton* (*cf.* 458) 266 inaudisse *cod.* : inaudiuisse *codd. Nonii* 500 (*cf. Brock quaest. Gramm.* p. 144) 268 deblattauisti *cod.* : deblaterasti *codd. Nonii* 44 (*fort. recte*) 271 ego hodie *Merula* : hodie ego *cod.* 274 aedis occlude *Guietus* : occlude aedis *cod.* 276 nunc] nam *Ital.* 279 maerore *Gronovius* : merorem *cod.* minixtum (mixtum V^2) *cod.* iv. 3) : inmixtum *Gruterus*

iv STROBILVS ANTHRAX CONGRIO

STR. Postquam opsonauit erus et conduxit coquos
tibicinasque hasce apud forum, edixit mihi
ut dispertirem opsonium hic bifariam.
AN. mequidem hercle, dicam ⟨pro⟩palam, non diuides;
si quo tu totum me ire uis, operam dabo.
CO. bellum et pudicum uero prostibulum popli.
post si quis uellet, te hau non uelles diuidi.
STR. atque ego istuc, Anthrax, aliouorsum dixeram,
non istuc quod tu insimulas. sed erus nuptias
meus hodie faciet. AN. quoiius ducit filiam?
STR. uicini huius Euclionis ⟨hinc⟩ e proxumo.
ei adeo opsoni hinc iussit dimidium dari,
coquom alterum itidemque alteram tibicinam.
AN. nempe huc dimidium dicis, dimidium domum?
STR. nemp' sicut dicis. AN. quid? hic non poterat de suo
senex ópsonari filiai nuptiis?
STR. uah! AN. quid negotist? STR. quid negoti sit rogas?
pumex non aeque est ardus atque hic est senex.
ANT. ain tandem? CO. ita esse ut dicis! STR. tute existuma:
* * * ⟨existumat⟩
suam rem periisse seque eradicarier.
quin diuom atque hominum clamat continuo fidem,

282 opsonium *tuetur Kakridis* (*Wien. Stud.* 23, 174): *fort.* hos omnis (vii. 5, p. 99) 283 propalam *Bothe*: ⟨tibi⟩ p. *Ussing* 286 Pol si *Brix* neuelles *Goeller* 288 *fort.* isto (-oc) quo ⟨quo *iam Bothe*⟩ 290 hinc *add. Pylades* 291 hic *cod. Gellii* 3, 14, 15 iussit dimidium *codd. Gellii* (*iavente allitteratione*): dimidium iussit *cod.* 293 huc *Guietus*: huic *cod.* domum *Acidalius*: domi *cod.* 295 filiae in nuptiis *cod.* (i. 7): *corr. Scaliger* 298[a] *lacunam sign. Havet* existumat *addidi* (iii. 11): 299, 300 *ordine inverso Gulielmius*

de suo tigillo fumus si qua exit foras.
quin, quom it dormitum, follem opstringit ob gulam.
AN. qur? STR. ne quid animae forte amittat dormiens.
AN. etiamne opturat inferiorem gutturem,
ne quid animai forte amittat dormiens?
STR. haec mihi te ut tibi med aequom est, credo, credere.
AN. immo equidem credo. STR. át scin etiam quomodo?
aquam hercle plorat, quom lauat, profundere.
AN. censen talentum magnum exorari pote
ab istóc sene, ut det qui fiamus liberi?
STR. famem hercle utendam si roges, numquam dabit.
quin ipsi pridem tonsor unguis dempserat:
conlegit, omnia apstulit praesegmina.
AN. edepol mortalem parce parcum praedicas.
STR. censen uero adeo ess' parcum et misere uiuere?
pulmentum pridem eripuit ei miluos:
homo ad praetorem deplorabundus uenit;
infit ibi postulare plorans, eiulans,
ut sibi liceret miluom uadarier.
sescenta sunt quae memorem, si sit otium.
sed uter uostrorum est celerior? memora mihi.
AN. ego, ut múlto melior. STR. coquom ego, non furem rogo.
AN. coquom ergo dico. STR. quid tu ais? CO. sic sum ut uides.
AN. coquos ille nundinalest, in nonum diem
solet ire coctum. CO. tun, trium lítterarum homo,
me uituperas? fur. AN. etiam fur, trifurcifer.

301 ligello, '*tuguriolo*,' *testatur Nonius* 134 306 credo credere *Pylades*: credere credo *cod.* ii, p. 37) 309 pote *Kampmann*: potest *cod.* (i. 7) 310 *vel post* det *distingue* 312 ipse *codd. Nonii* 151, 273 315 esse *del. Seyffert, Redslob* (*Liter. Centralbl.* 1895, p. 1761) miserere *corr.* misere *cod.* (*pro* miser, *i.e.* miserum?): miserum *magis Plautinum esse demonstrat Seyffert* 316 er. ēi *Reiz*: ei er. *cod.*: ei der. *Gulielmius* 317 (*vid.* '*Addenda et Corrigenda*') 322 et *Mueller* (*cf. ad Asin.* 835) 323 ergo *Acidalius*: ego *cod.* (v. 12, p. 104)

v STROBILVS ANTHRAX CONGRIO

STR. Tace nunciam tu, atque agnum hinc uter est pinguior
(cape atque abi intro ad nos.) AN. licet.—STR. tu, Congrio,
hunc sume atque abi intro illo, et uos illum sequimini.
uos ceteri ite huc ad nos. Co. hercle iniuria
dispertiuisti: pinguiorem agnum isti habent.
STR. at nunc tibi dabitur pinguior tibicina.
i sane cum illo, Phrugia. tu autem, Eleusium,
huc intro abi ad nos. Co. o Strobile subdole,
huccine detrusti me ad senem parcissumum?
ubi si quid poscam, usque ad rauim poscam prius
quam quicquam detur. STR. stultu's, et sine gratia est
ibi recte facere, quando quod facias perit.
Co. qui uero? STR. rogitas? iam principio in aedibus
turba istic nulla tibi erit: siquid uti uoles,
domo aps te adferto, ne operam perdas poscere.
hic autem apud nos magna turba ac familia est,
supellex, aurum, uestis, uasa argentea:
ibi si perierit quippiam (quod te scio
facile apstinere posse, si nihil obuiam est),
dicant: coqui apstulerunt, comprehendite,
uincite, uerberate, in puteum condite.
horum tibi istic nihil eueniet (quippe qui
ubi quid surrupias nihil est). sequere hac me. Co. sequor.

vi STROBILVS STAPHYLA CONGRIO

STR. Heus, Staphyla, prodi atque ostium aperi. STA. qui uocat?
STR. Strobilus. STA. quid uis? STR. hos ut accipias coquos

328 *lacunam signavit P, ut vid.* (*unde novae scaenae inscriptio in* P^{BD}) : *suppl. Leo* 329 hunc *Lebreton* : eum *cod.* illuc *cod.* eum *J* 336 adarauin *cod.* : *testatur* rauim *Nonius* 164 poscam *codd. Nonii* 164 *et* 374 : poscamus *cod.* (*qui etiam* poscamus quae *pro* poscam usque *habet*) 337, 338 es Tibi *cod.* 338 *del. Weise, Langen* (*Beitr.* 132 sq.) 339 iam in pr. in *B* 340 istic *Taubmann* : istuc *cod.* si qui *Camerarius, qui* siquid *non agnoscit* 346 quoqui *cod.* 349 subripiat *cod.* : *corr. Lambinus*

tibicinamque opsoniumque in nuptias.
Megadorus iussit Euclioni haec mittere.
STA. Cererin, Strobile, has sunt facturi nuptias? 5
STR. qui? STA. quia temeti nihil allatum intellego.
STR. at iam adferetur, si a foro ipsus redierit.
STA. ligna hic apud nos nulla sunt. CO. sunt asseres?
STA. sunt pol. CO. sunt igitur ligna, ne quaeras foris.
STA. quid, inpurate? quamquam Volcano studes, 10
cenaene caussa aut tuae mercedis gratia
nos nostras aedis postulas comburere?
CO. hau postulo. STR. duc istos intro. STA. sequimini.—

PYTHODICVS (STROBILVS?) vii

PY. Curate. ego interuisam quid faciant coqui;
quos pol ut ego hodie seruem cura maxuma est.
nisi unum hoc faciam, ut in puteo cenam coquant:
ind' coctam susum subducemus corbulis.
si autem deorsum comedent si quid coxerint, 5
superi incenati sunt et cenati inferi.
sed uerba hic facio, quasi negoti nil siet,
rapacidarum ubi tantum siet in aedibus.

EVCLIO CONGRIO viii

EVC. Volui animum tandem confirmare hodie meum,
ut bene haberem me filiai nuptiis.
uenio ad macellum, rogito piscis: indicant
caros; agninam caram, caram bubulam,
uitulinam, cetum, porcinam: cara omnia. 5
atque eo fuerunt cariora, aes non erat.

354 has sunt *cod. Festi* 364: has (*pro* has ꝫ; vii, p. 96) *cod.*: hi sunt *codd. Macrobii Sat.* 3, 11, 2 355 intellego] uideo *codd. Fest. et Macrob.* 360 -ne *Pius*: -ue *cod.* 365 coquam *codd. Nonii* 400 367 Si ⟨ipsi⟩ *Goetz* (iii. 11), *nam* deorsum *trisyll. suspectum* 369 sed *Gruterus*: si *cod.*

†abeo iratus illinc, quoniam† nihil est qui emam.
ita illís inpuris omnibus adii manum.
deinde egomet mecum cogitare interuias
occepi: festo die si quid prodegeris, 380
profesto egere liceat, nisi peperceris.
postquam hanc rationem uentri cordique edidi,
accessit animus ad meam sententiam,
quam minimo sumptu filiam ut nuptum darem.
nunc tusculum emi et hasc' coronas floreas: 385
haec imponentur in foco nostro Lari,
ut fortunatas faciat gnatae nuptias.
sed quid ego apertas aedis nostras conspicor?
et strepitust intus. numnam ego compilor miser?
Co. aulam maiorem, si pote, ex uicinia 390
pete: haec est parua, capere non quit. Evc. ei mihi,
perii hercle. aúrum rapitur, aula quaeritur.
nimirum occidor, nisi ego intro huc propere propero currere.
Apollo, quaeso, subueni mi atque adiuua,
confige ságittis fures thensaurarios, 395
qui | in re tali iam subuenisti antidhac.
sed cesso priu' quam prosus perii currere.

ix ANTHRAX

AN. Dromo, desquama piscis. tu, Machaerio,
congrum, murenam exdorsua quantum potest.
ego hinc artoptam ex proxumo utendam peto 400

377 illim iratus *Bothe* ⟨mihi⟩ nil *Wagner* *fort.* abbito . . . quom 381 peperceris *vix Plautina forma* nisi si parseris *Abraham*: *fort.* n. reperseris (*cf. Truc.* 375 pepercisses *pro* parsisses *vel* repersisses *A*) 385 et hasce] hoc et *codd. Prisciani* 1, 104 386 imponeuntur *cod.* (*pro* -unt- *corr.* -ent-; iv. 3) 390 pote ex *Lambinus*: potes *cod.* (*pro* potex) 391 est parua *Pylades*: parua est *cod.* 392 hercle ⟨ego⟩ *Seyffert* 393 *cf. ad* 242 395 sagittis *corr. ex* sagitas *cod.* 396 cui *cod.* (*i. e.* quoii): sicui *Ussing* tali iam *Camerarius*: talia *cod.* subuenisti *Ital.*: subuenit *cod.* 398 desquama p. *codd. Nonii* 95: des quam aspicis *cod.* (i. 6) 399 exdorsua quantum potest potes 95, *Nonius* 17 *et* 95, *qui altero loco verbum testatur*: exossata fac sient *cod.* (? *pro* mi ex. f. s.)

a Congrione. tu istum gallum, si sapis,
glabriorem reddes mihi quam uolsus ludiust.
sed quid hoc clamoris oritur hinc ex proxumo?
coqui hercle, credo, faciunt officium suom.
fugiam intro, ne quid hic itidem turbae fuat.

ACTVS III

CONGRIO III. i

Co. Attatae! ciues, populares, incolae, accolae, aduenae omnes,
date uiam qua fugere liceat, facite totae plateae pateant.
neque ego umquam nisi hodie ad Bacchas ueni in bacchanal coquinatum,
ita me miserum et meos discipulos fustibus male contuderunt.
totus doleo atque oppido perii, ita me iste habuit senex gymnasium;
attat, perii hercle ego miser,
aperit bacchanal, adest,
sequitur. scio quam rem geram: hoc
ipsu' magister me docuit.
neque ligna ego usquam gentium praeberi uidi pulchrius,
itaque omnis exegit foras, me atque hos, onustos fustibus.

EVCLIO CONGRIO ii

Evc. Redi. quó fugis nunc? tene, tene. Co. quid, stolide, clamas?
Evc. quia ad trisuiros iam ego deferam nomen tuom. Co. quám ob rem?

402 glabriorem *codd. Nonii* 530 : glabrionem *vel* cl- *cod.* (n *pro* r) 405 redeo intro ne quid hic turbae fiat *codd. Nonii* 525 (*qui* '*turbam*' *pro turbis testatur*) turbae (*i. e.* -ai?) hic itidem fiat *cod.* (v. 7) 406 Attatae *scripsi* : Optati *cod.* (iii, p. 53) uiues *cod.* (ciues *PJ*) 413, 414 *post v.* 410 *posuit Acidalius* 414 Ita *Francken*

Evc. quia cultrum habes. Co. coquom decet. Evc. quid comminatu's
mihi? Co. istuc male factum arbitror, quia non latu' fodi.
Evc. homo nullust te scelestior qui uiuat hodie,
neque quoi égo de industria amplius male plus lubens fáxim.
Co. pol etsí taceas, palam id quidem est: res ipsa testest;
ita fustibus sum mollior magi' quam ullu' cinaedus.
sed quid tibi nos tactiost, mendice homo? Evc. quae res?
etiam rogitas? an quia minus quam | acquom erat féci?
Co. sine, at hercle cum magno malo tuo, si hóc caput séntit.
Evc. pol ego hau scio quid post fuat: tuom núnc caput séntit.
sed in aedibus quid tibi meis nam erat negoti
me apsente, nisi ego iusseram? uolo scire. Co. tace ergo.
quia uenimu' coctum ad nuptias. Evc. quid tu, malum, cúras
utrum crudum an coctum égo edím, nisi tu mi es tutor?
Co. uolo scire, sínas an non sinas nos coquere hic cenam?
Evc. uolo scire ego item, meae domi mean sálua futura?
Co. utinam mea mihi modo auferam, quae ad ⟨te⟩ tuli, sálua:
me hau paenitet, tua ne expetam. Evc. scio, ne doce, nóui.
Co. quid est quá prohibes nunc gratia nos coquere hic cenam?
quid fecimus, quid diximus tibi secu' quam uelles?
Evc. etiam rogitas, sceleste homo, qui | angulos omnis
mearum aedium et conclauium mihi peruium fácitis?
ibi ubi tibi erat negotium, ad focum si adesses,
non fissile auferres caput: merito id tibi factum est.

420 *fort. delend.* amplius (*seq.* male plus; iv. 3), *nam* qu⟨oi⟩ *displicet* 422 magis *codd. Nonii* 5: miser magis *cod.* (miser *ex compendio scripturae* magis *ortum est*; iv. 3) 423 nos m. h. tactio est *cod.*: *trai. Hermann* 424 creat *cod.* q. crat acquom *Reiz*: quam ⟨me⟩ acq. c. *Seyffert* (*cf. Capt.* 995) 425 magno malo tuo *Hare*: malo tuo magno *cod.* 426 fiat *cod.* (v. 7) 429 ueni huc *Fleckeisen*, *nam* uénimus cóctum *displicet* 430 ego coctum *Pylades fort.* utrum ego crudumne *vel* mihi 432 itidem *Goetz* mea *cod.*: *corr. Camerarius*; *cf. Brix ap. Niemeyerum Stud. Pl.* 13 433 te *add. Studemund*: attulimus *Brix* 435 prohibeas *cod.* (i. 9) 436 sequi usquam *cod.* (*non PJ*) (?*pro* sequs quam) 437 quine a. *Hermann*: qui a. in *Leo* 439 ibi *Guietus*: id *cod.* (D *pro* B) 440 auferres *Goetz*: haberes *cod.*: *fort.* aucheres

adeo ut tu meam sententiam iam noscere possis:
si ad ianuam huc accesseris, nisi iussero, própius,
ego te faciam miserrumus mortalis uti sis.
scis iam meam sententiam.—Co. quo abis? redi rúsum.
ita me bene amet Lauerna, te ⟨iam⟩ iam, nisi reddi
mihi uasa iubes, pipulo te hic differam ante aedis.
quid ego nunc agam? ne ego edepol ueni huc auspicio malo.
nummo sum conductus: plus iam medico mercedest opus.

Evclio Congrio iii

Evc. Hoc quidem hercle, quoquo | ibo, mecum erit, mecum feram,
neque isti id in tantis periclis umquam committam ut siet.
ite sane nunc[iam] intro omnes, et coqui et tibicinae,
etiam | intro duce, si uis, uel gregem uenalium,
coquite, facite, festinate nunciam quantum lubet.
Co. temperi, postquam impleuisti fusti fissorum caput.
Evc. intro abí: opera huc conducta est uostra, non oratio.
Co. heus, senex, pro uapulando hercle ego aps te mercedem petam.
coctum ego, non uapulatum, dudum conductus fui.
Evc. lege agito mecum. molestus ne sis. i cenam coque,
aut abi in malum cruciatum ab aedibus. Co. abi tu modo.—

Evclio iv

Evc. Illic hinc ábiit. di inmortales, facinus audax incipit

442 iusso *Guietus* 446 *ab Ionico dimetro incipit, nam* iūbes *vix Plautinum* pipulo *testantur Varro de L. L* 7, 103, *Nonius* 152: populo *cod.* te hic *codd. Nonii* 152: te *codd. Varr., Non.* 284: hic *cod.* mihi uasa iúbes, hic pipulo te *Reiz* 448 mercedest (-ist) opus *Bothe*: mercede opus est *cod.* 449 quoquo ⟨ego⟩ *Wagner* 450 isti id *Seyffert*: istud *cod.* (u *pro* ii) 451 ite *Ital.*: ita *cod.* (v. 12) iam *del. Linge* (iv. 3) 452 ⟨ite,⟩ etiam (?) *Leo* 455 abite *Goeller* 456 heus *Bentley*: eu *cod.* (*seq.* s; v. 9. 7; iii. 3) 458 et (*pro* ei) *corr.* i *cod.* (*unde* i et *B*, et DP^{E}) (*cf. Sjögren Part. Cop.* 85, 89) 460 immortes *cod.* (*non* P^{J}) (iii. 10)

qui cum opulento pauper homine [coepit] rém habere aut negotium.
ueluti Megadorus temptat me ómnibus miserum modis,
qui simulauit méi honóris mittere huc caussa coquos :
is ea caussa misit, hoc qui surruperent misero mihi.
condigne etiam meu' med intus gallus gallinacius,
qui erat anuí peculiaris, perdidit paenissume.
ubi erat haec defossa, occepit ibi scalpurrire ungulis
circumcirca. quid opust uerbis? ita mi pectus peracuit :
capio fustem, optrunco gallum, furem manufestarium.
credo edepol ego illi mercedem gallo pollicitos coquos,
si id palam fecisset. exemi ex manu † manubrium.
quid opust uerbis? facta est pugna in gallo gallinacio.
sed Megadorus meus adfinis eccum incedit a foro.
iam hunc non ausim praeterire quin consistam et conloquar.

V MEGADORVS EVCLIO

ME. Narraui amicis multis consilium meum
de condicione hac. Euclionis filiam
laudant. sapienter factum et consilio bono.
nam meo quidem animo sí idem faciant ceteri
opulentiores, pauperiorum filias
ut indotatas ducant uxores domum,
et multo fiat ciuitas concordior,
et inuídia nos minore utamur quam utimur,
et illaé malam rem metuant quam metuont magis,
et nos minore sumptu simus quam sumus.
in maxumam illuc populi partem est optumum ;
in pauciores auidos altercatio est,
quorum animis auidis atque insatietatibus
neque lex neque sutor capere est qui possit modum.

461 coepit *del. Goetz* habet *Goetz* : *del. Seyffert* 462 *vel* med 466 *vel* anu 471 manupretium (?) *Leo, nam* manūbrium *vix Plautinum* 482 nos minore *Pylades* ; minore nos *cod.* 483 *vel* illaec 485 illec *corr.* illuc *ut vid. cod.* optimam *cod.* : *corr. Camerarius*

namque hoc qui dicat 'quó illae nubent diuites
dotatae, si istuc ius pauperibus ponitur?'
quo lubeant nubant, dum dos ne fiat comes.
hoc sí ita fiat, mores meliores sibi
parent, pro dote quos ferant, quam nunc ferunt,
ego faxim muli, pretio qui superant equos,
sient uíliores Gallicis cantheriis.
Evc. ita me di amabunt ut ego hunc ausculto lubens.
nimi' lepide fecit uerba ad parsimoniam.
Me. nulla igitur dicat 'equidem dotem ad te attuli
maiorem multo quam tibi erat pecunia;
enim mihi quidem aequomst purpuram atque aurum dari,
ancillas, mulos, muliones, pedisequos,
salutigerulos pueros, uehicla qui uehar.'
Evc. ut matronarum hic facta pernouit probe!
moribu' praefectum mulierum hunc factum uelim.
Me. nunc quoquo uenias plus plaustrorum in aedibus
uideas quam ruri, quando ad uillam ueneris.
sed hoc étiam pulchrum est praequam ubi sumptus petunt.
stat fullo, phyrgio, aurufex, lanarius;
caupones patagiarii, indusiarii,
flammarii, uiolarii, carinarii;
aut manulearií, aut murobatharii,
propolae linteones, calceolarii;
sedentárii sutores diabathrarii,
solearii astant, astant molocinarii;
petunt fullones, sarcinatores petunt;
strophiarii astant, astant semul zonarii.

490 dotata es istud uis *cod.*: *corr. Camerarius* (ius V^2) 491 iubeant *cod.* (lubeant B^1) (v. 12) 507 sumptus ubĩ *Guietus*: ubĩ sumptifices (?) *Leo* 508 linarius B^1 510 cariarii *Nonius* 541, 549, *qui h. versum post* 521 *in exemplari suo inuenisse videtur. Citat saltem vv.* 519, 521 *ante* 510 (*cf. ad frag.* i 511 myrobaptarii (?) *Leo* 513 diobatharii *cod.*: *corr. Turnebus* 516 semisonarii *cod.* (ul *per compend. scriptum erat*) : *corr. Leo*

iam hosce apsolutos censeas: cedunt, petunt
treceni, quom stant thylacistae in atriis
textores limbularii, arcularii.
ducuntur, datur aes. iam apsolutos censeas,
quom incedunt infectores corcotarii,
aut aliqua mala crux semper est quae aliquid petat.
Evc. compellarem ego illum, ni metuam ne desinat
memorare mores mulierum: nunc sic sinam.
Me. ubi nugigerulis res soluta est omnibus,
ibi ad postremum cedit miles, aes petit.
itur, putatur ratio cum argentario;
miles inpransus astat, aes censet dari.
ubi disputata est ratio cum argentario,
etiam ipsus ultro debet argentario:
spes prorogatur militi in alium diem.
haec sunt atque aliae multae in magnis dotibus
incommoditates sumptusque intolerabiles.
nam quae indotata est, ea in potestate est uiri;
dotatae mactant et malo et damno uiros.
sed eccum adfinem ante aedis. quid agis, Euclio?

vi EVCLIO MEGADORVS

Evc. Nimium lubenter edi sermonem tuom.
Me. an audiuisti? Evc. úsque a principio omnia.
Me. tamen méo quidem animo aliquanto facias rectius,
si nitidior sis filiai nuptiis.
Evc. pro re nitorem et gloriam pro copia
qui habent, meminerunt sese unde oriundi sient.
neque pol, Megadore, mihi neque quoiquam pauperi

518 phylacistae *cod.* : *corr. Wilamowitz* 519 limbolarii (-ri) *codd. Nonii* 541 : limbuarii (P^E) *vel* linbuarii (*BD*) *cod.* alcularii *codd. Nonii* 520 iam *Bothe* : iam hosce *cod.* (*cf.* 517) aes *del. Schoell* 521 croc. *cod., etiam codd. Non.* 549 522 *cf. ad* 510 525 nugigerulus *corr.* -lis *cod.* : nugiuendis *testatur Nonius* 144 530 ipsus *Lambinus* : plus ipsus *cod.* (iv. 3) 537 edi *cum glossa superscr.* audivi *cod.*, edi *etiam codd. Nonii* 454 538 Ain B^1 539 tamene *cod.* (*antiqua forma?*) 542 meminerint *B* 543 quiequam *cod.* (*non* P^N)

opinione melius res structa est domi.
ME. immo est ⟨quod satis est⟩, et di faciant ut siet,
⟨et⟩ plus plusque istuc sospitent quod nunc habes.
EVC. illud mihi uerbum non placet 'quod nunc habes.'
tam hoc scit me habere quam egomet. anu' fecit palam.
ME. quid tu te solus e senatu seuocas?
EVC. pol ego te ut accusem merito meditabar. ME. quid est?
EVC. quid sit me rogitas? qui mihi omnis angulos
furum impleuisti in aedibus misero mihi,
qui mi intro misti in aedis quingentos coquos
cum senis manibus, genere Geryonaceo;
quos si Argus seruet, qui oculeus totus fuit,
quem quondam Ioni Iuno custodem addidit,
is numquam seruet. praeterea tibicinam,
quae mi interbibere sola, si uino scatat,
Corinthiensem fontem Pirenam potest.
tum opsonium autem—ME. pol uel legioni sat est.
etiam agnum misi. EVC. quo quidem agno sat scio
magi' curiosam nusquam esse ullam beluam.
ME. uolo ego ex te scire qui sit agnus curio.
EVC. quia ossa aç pellis totust, ita cura macet.
quin exta inspicere in sole ei uiuo licet:
ita is pellucet quasi lanterna Punica.
ME. caedundum conduxi ego illum. EVC. tum tu idem
optumumst
loces écferendum; nam iam, credo, mortuost.
ME. potare egó hodie, | Euclio, tecum uolo.

544 restructa *cod.* 545 *supplevit Ussing* (iii. 11) 546 et *addidi* (*praec.* -et) 550 ut te *Acidalius* (*sed cf. Lindsay praef. Capt.* p. 38) accussem *cod.*, *forma antiqua* 553 aedis *Pylades*: aedibus *cod.* (*cf.* 552) 555 oculatus *Festus* 178 *ut vid.* (*sed* oculeus 28 557 praerea *cod.* (*non D*) 558 scatat *Gulielmius*: scatet *cod.* 559 Pirenam *Valla*: et pirineum *cod.* 562 curionem *Gulielmius*: curiosam *etiam codd. Nonii* 455: *vix* curionam 563 uolo scire ego ex te *codd. Nonii* 86 564 totust] tenos *codd. Nonii* 509 macet *codd. Non.*: magei *cod.* (G *pro* C, I *pro* T) 565 ei *Gruterus*: e *cod.*: *fort.* de 567 conduxi ego illum *codd. Nonii* 272, 274: ego illum conduxi *cod.* 569 *vix* hŏdie ⟨hic⟩ Eu. *Mueller*

Evc. non potem egó quidem hercle. Me. át ego iussero
cadum unum uini ueteris a me adferrier.
Evc. nolo hercle, nam mihi bibere decretum est aquam.
Me. ego te hodie reddam madidum, si uiuo, probe,
tibi quoi decretum est bibere aquam. Evc. scio quam rem agat:
ut me deponat uino, eam adfectat uiam,
post hoc quod habeo ut commutet coloniam.
ego id cauebo, nam alicubi apstrudam foris.
ego faxo et operam et uinum perdiderit simul.
Me. ego, nisi quid me uis, eo lauatum, ut sacruficem.—
Evc. edepol ne tu, aula, multos inimicos habes
atque istuc aurum quod tibi concreditum est.
nunc hoc mihi factust optumum, ut ted auferam,
aula, in Fidei fanum: ibi apstrudam probe.
Fides, nouisti mé et ego te: caue sis tibi
ne tu immutassis nomen, si hoc concreduo.
ibo ad te fretus tua, Fides, fiducia.—

ACTVS IV

IV. i Lyconidis Servvs

L. S. Hoc est serui facinus frugi, facere quod ego persequor,
ne morae molestiaeque imperium erile habeat sibi.
nam qui ero ex sententia seruire seruos postulat,
in erum matura, in se sera condecet capessere.
sin dormitet, ita dormitet seruom sese ut cogitet.
nam qui amanti ero séruitutem seruit, quasi ego seruio,
si erum uidet superare amorem, hoc serui esse officium reor,
retinere ad salutem, non enim quo incumbat eo impellere.

570 *vix* potitem 581 congreditum *cod.* (G *pro* C) 583 aula *Scutarius*: aulam *cod.* 584 *vel* nóuisti (nosti) med 585 immemutassis *codd.*: *corr. Acidalius* iv 3 589 eri *codd. Nonii* 375 591 se esse *Mueller* 592–8 *seclusit Brix*

quasi puerí qui nare discunt scirpea induitur ratis,
qui laborent minu', facilius ut nent et moueant manus,
eodem modo seruom ratem esse amanti ero aequom censeo,
ut toleret, ne pessum abeat tamquam (catapirateria).
eri ille imperium ediscat, ut quod frons uelit oculi sciant;
quod iubeat citis quadrigis citius properet persequi.
qui ea curabit apstinebit censione bubula,
nec sua opera rediget umquam ín splendorem compedis.
nunc eru' meus amat fíliam huiius Euclionis pauperis;
eam ero nunc renuntiatum est nuptum huic Megadoro dari.
is speculatum huc misit me, ut quae fierent fieret particeps.
nunc sine omní suspicione in ara hic adsidam sacra;
hinc ego et huc et illuc potero quid agant arbitrarier.

Evclio Lyconidis Servvs ii

Evc. Tu modo caue quoiquam indicassis aurum meum esse istic, Fides:
non metuo ne quisquam inueniat, ita probe in latebris situmst.
edepol ne illic pulchram praedam agat, si quis illam inuenerit
aulam onustam auri: uerum id te quaeso ut prohibessis, Fides.
nunc lauabo, ut rem diuinam faciam, ne adfinem morer
quin ubi accersat meam extemplo filiam ducat domum.
uide, Fides, etiam atque etiam nunc, saluam ut aulam aps te auferam:
tuae fide concredidi aurum, in tuo luco et fano est situm.

595 scirpo *cod. Festi* 330 'sed scirpea 166 , *Donati ad And.* 5, 4, 38 598 ut ⟨eum⟩ *Hare* tolleret *cod.* *suppl. Lambinus* (iii. 4) 599 eri ille *Wagner*: herile *cod.* 603 Nam *Brix* 608 quiquam B^3 *ut vid.*: quicquam P^{BD} indicasses (-sis *D*) *cod.* 609 probet *corr.* probe *cod.* 613 meam *Hare*: me meam *cod.* (iv. 3) 615 fano e. s. *Pylades*: fano modo est situm *cod.* (*ex duplici lectione* fano modo *et* fano est situm *conflatum*)

L. S. di inmortales, quod ego hunc hominem facinus audiui loqui?
se aulam onustam auri apstrusisse hic intus in fano Fidi.
caue tu illi fidelis, quaeso, potius fueris quam mihi.
atque hic pater est, ut ego opinor, huius erus quam amat ⟨meus⟩.
ibo hinc intro, perscrutabor fanum, si inueniam uspiam aurum, dúm hic est occupatus. sed si repperero, o Fides, mulsi congialem plenam faciam tibi fideliam.
id adeo tibi faciam; uerum ego mihi bibám, ubi id fecero.—

iii EVCLIO

Evc. Non temere est quod coruos cantat mihi nunc ab laeua manu;
semul radebat pedibus terram et uoce croccibat sua:
continuo meum cor coepit artem facere ludicram
atque in pectus emicare. sed ego cesso currere.

iv EVCLIO LYCONIDIS SERVVS

Evc. ⟨I⟩ foras, lumbrice, qui sub terra erepsisti modo,
qui modo nusquam comparebas, nunc quom compares peris.
[ego] edepol te, praestrigiator, miseris iam accipiam modis.
L. S. quae te mala crux agitat? quid tibi mecum est commerci, senex?
quid me adflictas? quid me raptas? qua me caussa uerberas?
Evc. uerberabilissume, etiam rogitas, non fur, sed trifur?
L. S. quid tibi surrupui? Evc. redde huc sis. L. S. quid tibi uis reddam? Evc. rogas?

616 audiui *Bothe, metro consulens*: audio *cod.*: audio ⟨e⟩loqui *Schoell* 617 *vel* Fidēi 619 *vel* opino meus *add. Luchs*: ⟨uirginis⟩ *Mueller* 623 id ubi *Reiz* 625 simul *codd. Nonii* 45: semel *cod.* (*pro* semul, *antiqua forma*) 628 I foras *Lambinus*: ⟨Foras⟩ foras *Camerarius* 629 comparabas *cod.* 630 ego *delevi* (iv. 3) 634 rogas *Camerarius*: rogitas *cod.* (*cf.* 633)

L.S. nil equidem tibi apstuli. Evc. at illud quod tibi apstuleras cedo.
ecquid agis? L. S. quid agám? Evc. auferre non potes.
L. S. quid uis tibi?
Evc. pone. L. S. id quidem pol te datare credo consuetum, senex.
Evc. pone hoc sis, aufer cauillam, non ego nunc nugas ago.
L. S. quid ergo ponam? quin tu eloquere quidquid est suo nomine.
non hercle equidem quicquam sumpsi nec tetigi. Evc. ostende huc manus.
L. S. em tibi, ostendi, eccas. Evc. uideo. age ostende etiam tertiam.
L. S. laruae hunc atque intemperiae insaniaeque agitant senem.
facin iniuriam mi [annon]? Evc. fateor, quia non pendes, maxumam.
atque id quoque iam fiet, nisi fatere. L. S. quid fatear tibi?
Evc. quid apstulisti hinc? L. S. di me perdant, si ego tui quicquam apstuli,
niue adeo apstulisse uellem. Evc. ágedum, excutedum pallium.
L. S. tuo arbitratu. Evc. ne inter tunicas habeas. L. S. tempta qua lubet.
Evc. uah, scelestus quam benigne, ut ne apstulisse intellegam!
noui sycophantias. age rusum. óstende huc manum
dexteram. L. S. em. Evc. nunc laeuam ostende. L. S. quin equidem ambas profero.

635 *fort.* tibi quod 636 ⟨hinc⟩ auferre *Reiz* 637 id *Pareus*: di *cod.* 639 ego *Ital.* 640 non equidem ego qua uoluptate ? *pro* quicquam a te, sumsi neque tetigi *codd. Nonii* 396 643 facisne *cod.* annon *del. Langen* 648 *vel* scelestu's 649 si conpantyas *cod.* rusus (?) *Leo*

Evc. iam scrutari mitto. redde huc. L. S. quid reddam?
Evc. a, nugas agis,
certe habes. L. S. habeo ego? quid habeo? Evc. non
dico, audire expetis.
id meum, quidquid habes, redde. L. S. insanis: perscruta-
tus es
tuo arbitratu, neque tui me quicquam inuenisti penes.
Evc. mane, mane. quís illic est? quis hic íntus alter erat 655
tecum simul?
perii hercle: ill' nunc intus turbat, hunc si amitto hic abierit.
postremo hunc iam perscrutaui, hic nihil habet. abi quo
lubet.
L. S. Iuppiter te dique perdant. Evc. hau male egit gratias.
ibo intro atque illi socienno tuo iam interstringam gulam.
fugin hinc ab oculis? abin hinc annon? L. S. abeo. Evc. 660
caue sís te uideam.

v Lyconidis Servvs

L. S. Emortuom ego me mauelim leto malo
quam non ego illi dém hodie insidias seni.
nam | hic iam non audebit aurum apstrudere:
credo ecferet iam secum et mutabit locum.
attat, fori' crepuit. senex eccum aurum ecfert foras. 665
tantisper huc ego ad iánuam concessero.

vi Evclio Lyconidis Servvs

Evc. Fide censebam maxumam multo fidem
esse, ea subleuit os mihi paenissume:
ni subuenisset coruos, periissem miser.
nimis hercle ego illum coruom ad me ueniat uelim 670

657 hunc iam *Nonius* 317, 469: iam hunc *cod.* hic *om. codd. Nonii* 317 (469 *in* perscr. *desinunt*) nihil *codd. Nonii*: nihili *cod.* 658 egit *Mueller*: agit *cod.*: agit ⟨hic⟩ *Koch* malé agit *vix ferendum* 659 intro *codd. Nonii* 172: hinc intro *cod.* (iv. 3) 660 hinc *alterum del. Pylades, ut versus septenarius fiat* te u.] reuideam *Bothe* 663 hic] illic *Bach* 666 huc *Lambinus*: hic *cod.* 668 subluit *cod.*

qui indicium fecit, ut ego illic aliquid boni
dicam ; nam quod edit tam duim quam perduim.
nunc hoc ubi apstrúdam cogito solum locum.
Siluani lucus extra murum est auius,
crebro salicto oppletus. ibi sumam locum.
certumst, Siluano potius credam quam Fide.—
L. S. eugae, eugae, di me saluom et seruatum uolunt.
iam ego illúc praecurram atque inscendam aliquam in arborem
indéque opseruabo | aurum ubi apstrudat senex.
quamquam hic manere mé erus sese iusserat ;
certum est, malam rem potius quaeram cum lucro.—

Lyconides Evnomia (Phaedria) vii

Ly. Dixi tibi, mater, iuxta mecum rem tenes,
super Euclionis filia. nunc te opsecro
resecroque, mater, quod dudum opsecraueram :
fac mentionem cum aunculo, mater mea.
Evn. scis tute facta uelle me quae tu uelis,
et istúc confido ⟨a⟩ fratre me impetrassere ;
et caussa iusta est, siquidem ita est ut praedicas,
te eam cómpressisse uinolentum uirginem.
Ly. egone ut te aduorsum mentiar, mater mea ?
Ph. Perii, mea nutrix. opsecro te, uterum dolet.
Iuno Lucina, tuam fidem ! Ly. em, mater mea,
tibi rem potiorem uideo : clamat, parturit.
Evn. i hac intro mecum, gnate mi, ad fratrem meum,

672 tam dium quam perdium *cod.* : *corr. Camerarius* 674 lucus *codd. Nonii* 396 : lacus *cod.* auius *codd. Non.* : aulus *cod.* 675 creber salictu *codd. Non.* 677 fuge fuge *cod.* : *corr. Camerarius* 678 percurram *cod.* 679 *vel* ind'que atque inde o. au. *Pareus* : i. o. ⟨hoc⟩ aurum *Pylades* (*sed cf.* 707) 680 *vel* med eru' 682 mecum rem *codd. Nonii* 322 : rem mecum *cod.* 684, 685 *inverso ordine cod.* : *corr. Pareus* (*homoeoteleuton* opsecr- *causa erroris* ; ii. 6) 685 meo (?) *Leo* 687 a *add. Pylades* 691 te *om. codd. Nonii* 229 693 uideo] uerbo *Leo, fort. recte* (vii. 2) 694 Ei *cod.*, *antiqua forma*

ut istúc quod me oras impetratum ab eo auferam.— 695
LY. i, iam sequor te, mater. sed seruom meum
†Strobilum† miror ubi sit, quem ego me iusseram
hic opperiri. nunc ego mecum cogito:
si mihi dat operam, me illi irasci iniurium est.
ibo intro, ubi de capite meo sunt comitia.— 700

viii LYCONIDIS SERVVS

L. S. Picis diuitiis, qui aureos montis colunt,
ego solus supero. nam istos reges ceteros
memorare nolo, hóminum mendicabula:
ego sum ille rex Philippus. o lepidum diem!
nam ut dudum hinc abii, multo illo adueni prior 705
multoque priu' me conlocaui in arborem
indéque exspectabam, aurum ubi apstrudebat senex.
ubi ille ábiit, ego me deorsum duco de arbore,
ecfodio aulam auri plenam. índe ex eo loco
uideo recipere se senem; ill' me non uidet, 710
nam ego declinaui paullulum me extra uiam.
attat, eccum ipsum. íbo ut hoc condam domum.—

ix EVCLIO LYCONIDES

EVC. Perii, interii, occidi. quo curram? quo non curram?
tene, tene. quem? quis?
nescio, nil uideo, caecus eo atque equidem quo eam aut ubi
sim aut qui sim
nequeo cum animo certum inuestigare. opsecro ego uos, 715
mi auxilio,

695 imp. ab. eo auf. *Gruterus*: [effitiam tibi] impetratum habeo auferam *cod.* (iv. 1) 698 nunc] quom *Seyffert* (v. 1) 700 ⟨hinc⟩ intro ubi *Brix* 701 pici (*et sq. v.* Eos) *codd. Nonii* 152 707 *vel* ind'que spectabam *Lambinus* ubi aurum *Pylades, cui* ubi | aps. *displicet* 708 deorsum d.] duco serium *codd. Nonii* 284 709 exeo ilico *Brix* 711 nam ego *Pylades*: nam ego non *cod.* (*pro* nam ego *cum var. l.* non. *Fuit* ñ *in exemplari*; vii, p. 95) paululum *Ital.*: paulum *cod.* (*cf. Asin.* 925 paulum *pro* paululum; v. 8 712 ⟨ego⟩ ibo *Goetz* 715 uos ego *cod.*: *trai. Peters* (*Harv. Stud.* 9, 116)

oro, optestor, sitis et hominem demonstretis, quis eam apstulerit.
quid ais tu? tibi credere certum est, nam esse bonum ex uoltu cognosco.
quid est? quíd ridetis? noui omnis, scio fures esse hic compluris,
qui uestitu et creta occultant sese atque sedent quasi sint frugi.
hem, nemo habet horum? occidisti. dic igitur, quis habet? nescis?
heu me miserum, misere perii,
male perditu', pessume ornatus eo:
tantum gemiti et mali maestitiaeque
hic dies mi optulit, famem et pauperiem.
peritissumus ego sum omnium in terra;
nam quid mi opust uita, [qui] tantum auri
perdidi, quod concustodiui
sedúlo? egomét me defrudaui
animumque meum geniumque meum;
nunc éo alií laetificantur
meo malo et damno. pati nequeo.
Ly. quinam homo hic ante aedis nostras ciulans conqueritur maerens?
atque hicquidem Euclio est, ut opinor. oppido ego interii: palamst res,
scit peperisse iam, ut ego opinor, filiam suam. nunc mi incertumst
abeam an maneam an adeam an fugiam. quid agam? édepol nescio.

717, 718 *post v.* 719 *cod.*: *corr. Acidalius* (*prius om. propter homoeoarch.* qui-: ii. 6) 717 quis *cod.* ex *Camerarius*: et *codd.* (vi, p. 85) 718 quod r. *B* 722 gemiti et *codd. Nonii* 487, *Prisciani* 1, 258: gemit te et *cod.* (*pro* gemitei et) (gemiti ę et B^2) malae *codd. Prisc.* 722[a] mihi hic dies *codd. Prisc., Non.* 723 peritissimus *scripsi* (*Class. Rev.* 10, 332): perditissimus *cod.* 723[a] nam *del. Mueller* qui *del. Spengel* 725[a] eo] ergo *Mueller* (v. 12, p. 74) 728, 729 *vel* opino 730 abeam *Hare*: quid agam abeam *cod.*

x EVCLIO LYCONIDES

EVC. Quis homo hic loquitur? LY. ego sum miser. EVC. immo ego sum, et misere perditus,
quoi tanta mala maestitudoque optigit. LY. animo bono es.
EVC. quó, opsecro, pacto esse possum? LY. quia istuc facinus quod tuom
sollicitat animum, id ego feci et fateor. EVC. quid ego ex te audio?
LY. id quod uerumst. EVC. quid ego ⟨de te⟩ demerui, adulescens, mali, 735
quam ob rem ita faceres meque meosque perditum ires liberos?
LY. deu' mihi impulsor fuit, is me ad illam inlexit. EVC. quo modo?
LY. fateor peccauisse ⟨me⟩ et me culpam commeritum scio;
id adeo te oratum aduenio ut animo aequo ignoscas mihi.
EVC. qur id ausu's facere ut id quod non tuom esset tangeres? 740
LY. quid uis fieri? factum est illud: fieri infectum non potest.
deos credo uoluisse; nam ni uellent, non fieret, scio.
EVC. at ego deos credo uoluisse ut apud me te in neruo enicem.
LY. ne istuc dixis. EVC. quid tibi ergo meam me inuito tactiost?
LY. quia uini uitio atque amoris feci. EVC. homo audacis- 745
sume,
cum istacin te oratione huc ad me adire ausum, inpudens!
nam si istuc ius est ut tu istuc excusare possies,
luci claro deripiamus aurum matronis palam,

731 ego sum. EVC. immo ego sum miser et misere perditus *cod.*: *corr. Acidalius* et miser et perditus *Seyffert* 735 uersumst *cod.* emerui *post lacunam cod.*: de te *suppl. Camerarius*, dem. *scripsi* (*credo* d&ed, *ut intellectu difficile, praetermissum esse a scriba*; iii. 4): erga te commerui *Redslob* 738 me *add. Bentley* (iii. 3) 743 me te *Pistoris*: te me *cod.* 748 luci claro *testatur Nonius* 210: luce clara *cod.* (i. 7) diripiamus *D*: disripiamus *codd. Nonii*

postid si prehensi simus, excusemus ebrios
nos fecisse amoris caussa. nimi' uilest uinum atque amor,
si ebrio atque amanti inpune facere quod lubeat licet.
Ly. quin tibi ultro supplicatum uenio ob stultitiam meam.
Evc. non mi homines placent qui quando male fecerunt purigant.
tu illam scibas non tuam esse: non attactam oportuit.
Ly. ergo quia sum tangere ausus, hau causificor quin eam
ego habeam potissumum. Evc. tun habeas me inuito meam?
Ly. hau te inuito postulo; sed meam esse oportere arbitror.
quin tu iam inuenies, inquam, meam illam esse oportere, Euclio.
Evc. nisi refers—Ly. quid tibi ego referam? Evc. quod surrupuisti meum,
iam quidem hercle te ad praetorem rapiam et tibi scribam dicam.
Ly. surrupio ego tuom? unde? aut quid id est? Evc. ita te amabit Iuppiter,
ut tu nescis. Ly. nisi quidem tu mihi quid quaeras dixeris.
Evc. aulam auri, inquam, te reposco, quam tu confessu's mihi
te apstulisse. Ly. neque edepol ego dixi neque feci. Evc. negas?
Ly. pernego immo. nam neque ego aurum neque istaec aula quae siet
scio nec noui. Evc. illam, ex Siluani luco quam apstuleras, cedo.
i, refer. dimidiam tecum potius partem diuidam.
tam etsi fur mihi es, molestus non ero. i uero, refer.
Ly. sanus tu non es qui furem me uoces. ego te, Euclio,

751 liet *corr.* licet *cod.* 753 purigant *Ritschl*: purgitant *cod.* (*cf. Cist.* 384 purgitans *pro* purigans) 758 iam *Brix*: eam *cod.* (*cf. v.* 782 iam P^E *pro* eam; *Amph.* 478 iam *DE pro* eam, *etc.*) illam meam *Bothe* 759, 760 *inverso ordine Acidalius* 761 surrupui P^J ambit *cod.* (vi. 1, p. 103)

dé alia re resciuisse censui, quod ad me attinet; 770
magna est [res] quam ego tecum otiose, si otium est, cupio loqui.
Evc. dic bona fide: tu id aurum non surrupuisti? Ly. bona.
Evc. neque ⟨eum⟩ scis qui apstulerit? Ly. istuc quoque bona. Evc. atque id si scies
qui apstulerit, mihi indicabis? Ly. faciam. Evc. neque partem tibi
ab eo quoiumst indipisces neque furem excipies? Ly. ita. 775
Evc. id ⟨si⟩ fallis? Ly. tum me faciat quod uolt magnus Iuppiter.
Evc. sat habeo. age nunc loquere quid uis. Ly. si me nouisti minus,
genere quo sim gnatus: hic mihi est Megadorus aunculus,
meu' fuit pater Antimachus, ego uocor Lyconides,
mater est Eunomia. Evc. noui genu'. nunc quid uis? 780
id uolo
noscere. Ly. filiam ex te tú habes. Evc. immo éccillam domi.
Ly. eam tu despondisti, opinor, meo aunculo. Evc. omnem rem tenes.
Ly. is me nunc renuntiare repudium iussit tibi.
Evc. repudium rebus paratis, exornatis nuptiis?
ut illum di inmortales omnes deaeque quantum est perduint, 785
quem propter hodie auri tantum perdidi infelix, miser.
Ly. bono animo es, bene dice. nunc quae res tibi et gnatae tuae

771 res *del. Hare* *vix* m. rĕst 773 neque scis qui abstulerit *verba in v.* 774 *inter* abstulerit *et* mihi *detulit cod.* (ii. 6) : *corr. Camerarius* eum *add. Langen* 775 adeo *Nonius* 129, 293 cuiumst (quoiumst) *Goetz* : cuiquam est *cod.* (i. 7) : cui sit *codd. Nonii* 129, cuiuis (cuius) 293 indipisces *testatur Nonius* 129 : indipiscis *codd. Nonii* 293 : inde posces *cod.* excipies *testatur Nonius* 293 (-as *codd., sed* 129 *recte*) : expies *cod.* (iii. 10) 776 Id ⟨si⟩ *Valla* : Quid si *Camerarius* 779 pater fuit *Leo, cui* patĕr *displicet* 781 ex te fil. (?) *Leo* *fort.* ⟨Euclio⟩ Evc. (iii. 2) 782 *vel* opino 784 exornatis *codd. Nonii* 105 : atque exornatis *cod.* (*idem error in Capt.* 658, *Bacch.* 1115, *Cist.* 205, *Curc.* 280, 351) 787 benedice *Pylades* : et benedice *cod.*

bene feliciterque uortat—ita di faxint, inquito.
Evc. ita di faciant. Lv. et mihi ita di faciant. audi nunciam.
quí homo culpam admisit in se, nullust tam parui preti quin pudeat, quin purget sese. nunc te optestor, Euclio, ut si quid ego erga te inprudens peccaui aut gnatam tuam, ut mi ignoscas eamque uxorem mihi des, ut leges iubent. ego me iniuriam fecisse filiae fateor tuae
Cereris uigiliis per uinum atque impulsu adulescentiae.
Evc. ei mihi, quód ego facinus ex te aúdio? Lv. qur eiulas, quém ego auom feci iam ut esses filiai nuptiis?
nam tua gnata peperit, decumo mense post: numerum cape; ea re repudium remisit aunculus caussa mea.
í intro, exquaere sitne ita ut ego praedico. Evc. perii oppido, ita mihi ad malum malae res plurumae se adglutinant.
ibo intro, ut quid huius uerum sit sciam.—Lv. iam te sequor.
haec propemodum iam esse in uado salutis res uidetur.
nunc seruom esse ubi dicam meum †Strolum† non reperio;
nisi etiam hic opperiar tamen paullisper; postea intro hunc supsequar. nunc interim spatium ei dabo exquirendi meum factum ex gnatae pedisequa nutrice anu: ea rem nouit.

ACTVS V

Lyconidis Servvs Lyconides V.i

L. S. Di inmortales, quibus et quantis me donatis gaudiis! quadrilibrem aulam aúro onustam hábeo. quis me est ditior?

791 quin pud. *cod.* (? *pro* qum, *antiqua forma*, *Journ. Phil.* 26, 289) 793 iubeant *cod.* (i. 9) 794 filiae fecisse *cod.* : *trai. Camerarius* 796 quod facinus ex te ego *cod.*, *inusitato verborum ordine* : *corr. Guietus* (*sed* ei mihí *placet*) *vel* ted 802 uerum *Bothe* : ueri *cod.* (i. 9) 804 strobolum B^3 807 anu ea rem *Camerarius* : anueram *cod.* (i. 6) 809 aulam quadrilibrem *Osbernus*. *Hiatum allitterationi acceptum refero*

quis me Athenis nunc magi' quisquam est homo quoi di sint propitii?
LY. certo enim ego uocem hic loquentis modo mi audire uisu' sum. L. S. hem,
crumne ego aspicio meum? LY. uideon ego hunc seruom meum?
L. S. ipsus est. LY. haud alius est. L. S. congrediar. LY. contollam gradum.
credo ego illum, út iussi, eampse anum adiisse, huius nutricem uirginis.
L. S. quin ego illi me inuenisse dico hanc praedam atque eloquor?
igitur orabo ut manu me emittat. ibo atque eloquar.
repperi—LY. quid repperisti? L. S. non quod pueri clamitant
in faba se repperisse. LY. iamne autem, ut soles? deludis.
L. S. ere, mane, eloquar iam, ausculta. LY. age ergo loquere. L. S. repperi hodie,
ere, diuitias nimias. LY. ubinam? L. S. quadrilibrem, inquam, aulam auri plenam.
LY. quod ego facinus audio ex te? L. S. Eúclioni huic seni surrupui.
LY. ubi id est aurum? L. S. in arca apud me. nunc uolo me emitti manu.
LY. egone te emittam manu,
scelerum cumulatissume?
L. S. abi, ere, scio quam rem geras.
lepide hercle animum tuom temptaui. iám ut eriperes apparabas:
quid faceres, si repperissem? LY. non potes probasse nugas.

811 mi *Wagner*: me *cod.* 812 uideo *cod.* hunc *Brix*: hunc strobilum *cod.* 813 alius *Pylades*: aliud *cod.* 816 illi me *Pylades*: illum *cod.* atque eloquar *cod.*: *secl. Ussing* (*cf.* 817) 817 iboque atque *cod.* (iv. 3) 822 *vel* ted Eucl. (*del.* L. S.) hic seni subripuit *Leo*

i, redde aurum. L. S. reddam ego aurum? Ly. redde, inquam, ut huic reddatur. L. S. unde?
Ly. quod modo fassu's esse in arca. L. S. soleo hercle ego garrire nugas.
ita loquor. Ly. át scin quo modo? L. S. uel hercle énica, numquam hinc feres a me

* * * *

(Fragmenta)

pro illis corcotis, strophiis, sumptu uxorio. I
ut admemordit hominem! II
(Evc.) ego ecfodiebam in die denos scrobes. III
(Evc.) nec noctu nec diu quietus umquam eram; nunc dormiam. IV
(L. S.) qui mi holera cruda ponunt, hallec adduint. V

(Fragmenta Dvbia)

quin mihi caperratam fuam frontem, Strobile, omittis? VI
sed leno egreditur foras, VII
hinc ex occulto sermonatus sublegam.

I *Nonius* 538 (strophium) II *Gellius* 6, 9, 6 (memordi) III *Nonius* p. 225 (scrobes) ⟨ei⟩ in (?) *Leo* IV *Nonius* 98 (diu pro die) V *Nonius* 120 (hallec genere neutro) adduint *Quicherat*: duint *codd.* VI *Varronis Eumenidum* (134 *Buech.*) *versus est. Sed utrum eum ex Plauti Aulularia an aliunde Varro mutuatus sit incertum* VII *Nonius* 332 (legere surripere significat) sermone(-es) atus subl. *cod.*: *correxi*: sermonem eius sub. *Mercerus*

NOTES

ARGVMENTVM I. The acrostic arguments and the non-acrostic are both post-Plautine. Five of the latter exist, belonging to Amph., Aul., Merc., Mil., and Pseud., the last being preserved only in the Ambrosian MS. They are later in composition than the acrostic arguments. Opitz ascribes them to the second century A.D., at which time the metrical arguments to the Aeneid and the plays of Terence were written.

2. Scan the fifth foot as a dactyl without ecthlipsis of *cum*.

6. **suasus**. *suadeo* has here taken over the construction of *iubeo*; cf. Ter. Hec. 481 *me pietas matris potius commodum suadet sequi*; for its use with *iubeo* cf. Bacch. 1043 *ego neque te iubeo neque uoto neque suadeo*. Similarly *obsecrat* 11.

8. **senex uix**: to be scanned as an anapaest, see Introd. § 6.

11. **obsecrat**, with infin.; cf. 6.

12. **auonculum**: quadrisyllabic; see on Prol. 35.

ARGVMENTVM II. The acrostic arguments exist only in the Palatine MSS., and are extant for the whole twenty plays except the Bacch. They probably belong to the period of the revival of Plautine studies, 150–50 B.C.

1. There is hiatus twice in this line, and also after *re* in 7. Langen accepts the suggestion of Götz, *Aulam senex repertam plenam auri Euclio*. But hiatus was probably wrongly used by imitators who did not understand Plautine prosody.

5. **faciat**: i.e. Euclio.

8. **surpit** = *surripit*; cf. Lucr. ii. 314 *surpere*, Hor. Sat. ii. 3. 283 *unum me surpite morti*. The contracted perfect and past participle are found in Plautus; cf. *surruptum* 39.

illic: Lyconides.

9. **filio**: i.e. of Lyconides; cf. 798.

PERSONAE.—On the lar see Prol. 2. The names of the persons are significant, but their meaning is more prominently applicable in the subordinate characters.

Euclio: Εὐκλείων, a derivative of Εὐκλῆς, 'of good fame'. Megadorus describes him as *ciuis sine mala omni malitia*. Though miserly he is self-respecting and independent. The name is formed with the suffix *-on*, *-ōn*. This suffix was much used in Greek (1) to form short familiar names, such as Λύκων for Λυκόφρων or Λυκοῦργος, (2) in slave names, to indicate the possessor of a certain characteristic, e.g. Dromo (δρόμος) 'the runner', Machaerio (μάχαιρα) 'the man with the knife' (a cook), see 398. Dromo is a slave-name also in Asin. 441 and in Terence.

Staphyla: Σταφύλη, formed with change of accent from σταφυλή, 'a bunch of grapes', from her drinking propensities. The idea is

similar in the names *Canthara* (Epid. 567), 'fond of the wine-cup', and *Scapha* (Most.), 'given to her cups'.

Eunomia: Εὐνομία, 'good order'.

Megadorus: Μεγάδωρος, 'liberal', in accordance with his own description of himself in 166–9.

Strobilus: Στρόβιλος, 'that which spins round, a top' (στροβῑλός, 'whirling').

Congrio: not apparently found in Greek, but formed like *Dromo* above from γογγρίον, diminutive of γόγγρος 'a conger-eel', and partly latinized like *conger*, itself a loan-word from the Greek. In 399 a conger-eel is one of the fish being cooked.

Anthrax: Ἄνθραξ, 'a coal', a natural name for a cook.

Pythodicus. This is the form conjectured by Merula. *B* and *J* have **fitodicus** in the heading of II. vii. It should mean 'declaring the will of the Pythian Apollo' (δείκνυμι); cf. Πυθάγγελος and Ἀπολλωφάνης. Other conjectures are *Philodicus*, 'fond of law-suits', and *Philonicus*, 'fond of strife' (νεῖκος).

Lyconides: Λυκωνίδης. In Greek this would mean 'son of Lycon', but the name is here probably given him, as Blanchard says, on account of his wolfish character; cf. *Lyco* the moneylender in Curc., and *Lycus* a leno in Poen.

Seruus Lyconidis. This character raises two difficulties. In 697 and apparently in 804 the slave of Lyconides is called Strobilus, but Strobilus in 226, 280 ff. is the slave of Megadorus. Secondly, in 363–370 Pythodicus appears, although found nowhere else in the play. Götz supposes that the first part has been recast, and that Strobilus the slave of Megadorus was originally Pythodicus, while the passage in which Pythodicus appears (363–370) has accidentally survived from the original recension. For another explanation see Dziatzko, *Rh. Mus.* 37. 266. If there has been such a recension imperfectly carried out, it is not clear that a mere alteration of names will remove all inconsistency. In the text the second Strobilus is distinguished as *Seruus Lyconidis*, and Pythodicus is either the *atriensis* of Megadorus, or to be identified with the first Strobilus.

Phaedria. The difficulty as to this name is that it is otherwise found only as a man's name, representing Φαιδρίας, e.g. in Terence, Eun. and Phorm. Hence Ussing and Götz read *Phaedra* (Φαίδρα) from φαιδρός, 'brilliant'. Leo suggests *Phaedrium*, and refers to Φαίδριον, a slave of Epicurus (Diog. L. x. 21). Such a diminutive is common in the case of slaves and other non-citizens, but is hardly probable in the case of a citizen's daughter.

Tibicinae. *Phrygia*, 'the Phrygian'; *Eleusium*. This is a conjecture for *Eleusum*. A correct derivative from Ἐλευσίς, the name of the town, would be Ἐλευσίνιον, which is the form actually given by Pape (Etymol.Wörterbuch). Suidas, however, has Ἐλεύσιος as a man's name.

PROLOGUE. This prologue is usually accepted as in the main Plautine, but a prologue, even if it goes back to Plautus, is the most

likely part of the play to have been subjected to revision at later representations. Some doubtful passages are noticed below.

1. **qui** = *quis*; cf. Rud. 385 *custos qui fur sit nescit*, 1297; in a direct question Aul. 350, Rud. 677 a.

paucis: sc. *uerbis*, 'briefly'; cf. Rud. 120, 1102; with *uerbis* expressed, Amph. 1087, Curc. 333.

2. **Lar.** Assuming the prologue as a whole to be genuine, we can hardly doubt that the lar was adapted from a similar Greek character. Among the explanations of ancient antiquarians we find the identification of the household lar with the ἥρως ἐπώνυμος of a Greek tribe or family. *Lar familiaris* is translated κατ' οἰκίαν ἥρως by Dion. H. iv. 2. 14, and in Mon. Anc. cap. xix *aedem Larum* in the Greek version is [ναὸν] ἡρώων. Menander wrote a play called Ἥρως, and one of the fragments recently discovered at Cairo has been identified with this. One of the characters is ἥρως θεός, who appears to play a similar part to the lar. See Four Plays of Menander, ed. by E. Capps, Boston, 1910.

In the Greek original of the Aul. the character was probably an eponymous hero, but it is quite a different question to ask what was the real meaning of the lar in Roman religion. The explanation that the lar represented the founder of the family in his toga is only one among various theories. The Romans had no one consistent account to give. The real significance of the lar is still disputed, but Wissowa has shown (1) that the worship of the *lar familiaris* was originally a rural cult which became extended to the towns, (2) that it was closely connected with that of the *lares compitales*. The latter were worshipped at the *compita* as the protectors of the land lying before their eyes, and of the houses upon it. The worship of the lar in the house was probably an extension of that at the compita. In this view the lares were local deities whose influence was limited to a definite area. A voyager would entrust himself to the protection of the *lares permarini*, and a traveller by land to the *lares uiales*; cf. Merc. 865 *inuoco uos, Lares uiales, ut me bene tutetis*.

4. A combination of the construction *iam multi anni sunt quom* and *iam multos annos possideo*; cf. Cic. Fam. xv. 14 *multi anni sunt cum ille in aere meo est*; Roby 1687, 1723. For the present tense cf. Roby 1460.

possideo et colo: *ut colonus agrum occupatorium*, says Leo, to which we should expect to be opposed some reference to the heir or owner. Hence it is probable that after this line something has dropped out. Langen supposes that the lost part contained the name of Euclio, since this occurs in 26 as if he had already been mentioned. The simplest correction (suggested to me by Prof. G. B. Mathews) would be to insert *Euclio* at the end of 5. This would also remove the hiatus after *patri*. *Euclio* may have been lost owing to its being the last word of the line or through being mistaken as a *nota personae*; for a noun in apposition to a relative cf. *qui . . . pauper* 461.

5. **habet** = *habitat*; cf. Trin. 193 *ubi nunc adulescens habet?* id. 390, Men. 69.

7. **thensaurus** = *θησαυρός*. The spelling *-en-* is probably due to the dropping of *n* in words where *ns* came after a long vowel. Here conversely *ns* was written after a long vowel though not pronounced.

8. **uenerans** = *orans*; cf. Rud. 305, 1349, a meaning also classical. Scan *-ans mĕ ĭt* with so-called monosyllabic hiatus, in which the final vowel is shortened but not elided; cf. 203 *quo abis?* 680 *me erus.*

id, 'the secret', so in 10, used with reference to a sum of money in 109; cf. Trin. 153, 429.

9. **quoniam** = *postquam*. Donatus on Ter. Ad. 1 quotes this line with the words *postquam pro quoniam, cuius reciprocum quoniam pro postquam*; cf. Mil. 129, Asin. 350; *quoniam* (= *quom iam*) has developed from a temporal conjunction, as here, to a causal.

ita . . . fuit is parenthetic, and hence not followed by a consecutive clause.

13. **ei**: a spondee; cf. 316, 565 (a conjecture), Bacch. 525. This scansion is rare in the genuine parts of Plautus. It is apparently the more ceremonious and emphatic form (Lindsay), and as such natural in a prologue. It is found in Terence and is common in Lucretius.

agri . . . modum; cf. Cic. Flacc. 32, 80 *uoluisti magnum agri modum censeri*; Juv. xiv. 172.

16. **ecqui**, 'whether in any way', like *quî* an ablative of the stem *qui-*, earlier **quīd*, in the same way as *quō* (**quōd*) is formed from the stem *quo-*; so *aliqui* 24, *qui* 187, 316, 339, 377; that it is not a locative is shown by its regular ablative meaning.

18. **uero**: for its position third in the sentence cf. Most. 15.

minus impendio: lit. 'at a cost less', 'still less', originally abl. of amount of difference, Roby 1204; cf. Ter. Eun. 587 *impendio magis animus gaudebat mihi*. It is used freely as an adverb in later Latin. On the scansion *minu'* see Introd. § 6.

19. **curare, impertire**: hist. inf.; *impertire* with acc. of the person, 'to make a sharer in', and the thing shared is in the abl.; so Epid. 127, Stich. 299. In Cicero the object shared would be accus., and the person in the dat.

20. **item . . . est**. The son was still more grudging in paying due honours to the lar, who accordingly was ill-disposed towards him. As Leo says, we should expect the line to continue *nam aurum ei non dedi*. Langen marks a lacuna between 20 and 21, but some corruption probably exists also in 20. This is shown not only by the sense, but also by the unlikely combination of a dactyl in the fourth foot followed by an anapaest. For the hiatus after *nam* see Introd. § 7.

24. The lar in the *sacrarium* was honoured at meals with a part of the food. Special sacrifices were offered at the Kalends, Nones, and Ides, as well as at occasional family festivals, such as the return or departure of a member (Merc. 834), a birth, or a wedding (Aul. 386), or on entering a new house (Trin. 39).

24. **aliqui**: with its original sense of 'something *else*'; cf. *aliqua*, 522; and for the case *ecqui* 16.

27. **nuptum**: supine used after *dare*; cf. 271, Ter. And. 301 *daturne illa Pamphilo hodie nuptum?* Caes. B. G. i. 18 (*reperit*) *ipsum . . . propinquas suas nuptum in alias ciuitates collocasse.*

30. **neque . . . autem**: 'no more does'; cf. Lucr. i. 857, vi. 103.

31. **de proxumo**: *i. e.* Megadorus, who in 171 describes Euclio as *hunc senem Euclionem ex proxumo.*

32. Scan *sĭb'ŭxórem*, see Introd. § 6.

ea . . . gratia, 'for her sake'; so Capt. 358 *gratia ea = gratia eius beneficii*, id. 934 *eam potestatem = potestatem eius rei*; cf. Aul. 267, 435.

33. **compresserat**: simple past, see on 287.

34–36. These lines could be omitted without spoiling the sense. They contain un-Plautine features, and give additional information which a reviser might have thought necessary to put into the prologue. *Auonculus* is here quadrisyllabic, though trisyllabic in 685, 778, 799. The most suspicious line is 36. The information about *Cereris vigiliae* appears to be based on 795, and the use of *stuprare* here has been shown by Langen (Beiträge 196) to be most probably not Plautine. Plautus uses *stuprum* in relation to a married woman, and we should expect *stuprare* to have the same limitation. The verb occurs in Plautus only in this passage and in Truc. 821, in both cases in its wider classical sense, and Langen on other grounds has shown the latter passage to be spurious. For *Cereris vigiliae* see on 795.

35. **is**: redundant after *hic*.

39. **surruptum**: Unaccented *ă* in an open syllable (i. e. ending in a vowel) became *ĭ* except before labials, where it became a sound intermediate between *i* and *u*, and was written with *i* or *u*. Thus compounds of *rapio* became *-rupio -ripio*. In a closed syllable (ending in a consonant) *ă* became *ĕ*. Hence in the participle *surreptum* is the regular form, and *u* is due to confusion with the present. The accent producing these changes was the prehistoric accent, which always came on the first syllable of a word.

siet. This form, with *siam, sies*, is archaic even in Plautus, and is used chiefly at the end of a line. The mood was originally an optative, corresponding to εἴην = **esiem*, &c. In classical Latin the plural stem has displaced the true form of the singular.

40. The scansion of this 'uersus duriusculus' is perhaps to be explained in the way proposed in the critical note, the second *ei* being due to a mistake in writing *eeundum*. When the mistake was made the scribe began *eeundum* again, and the deletion of *ei* was overlooked by the corrector.

41. **emissiciis**, 'prying', sent out from side to side like spies (*emissarii*), a word probably coined by Plautus.

42. **nam**: interrog., 'why'; cf. 44, Amph. 660 *nam quid*, Asin. 612, 42 *nam quo usque?*

43. **malam aetatem,** 'that you, old wretch, may pass an old age worthy of you'. For the same play on *mala aetas* 'old age' cf. Men. 758 *ut aetas mala est! mers mala ergost.*

45. **reddam:** such a deliberative subjunctive without an interrogative particle usually occurs in expressing surprise after a command, which is here implied in the foregoing question; cf. 829, Merc. 749.

stimulorum seges, 'crop of goads'; for similar terms of abuse to slaves cf. Amph. 1029 *ulmorum Accheruns,* 'deathbed of rods', Asin. 297 *gymnasium flagri,* 'exercise-ground of the lash'.

46. **sis** = *si uis,* as Cicero says, Or. 45. 154; used frequently where the politeness of 'if you please' is only ironical; cf. Most. 1, 569 *abi sis, belua.* On *uide ut* to express surprise see Roby 1655.

47. **incedit.** Indirect questions in Plautus are often in the indic. The construction is then paratactic or quasi-dependent, cf. 65 *estne,* 71 *tenent.* In Amph. 17 indic. and subj. are used side by side. *Incedo* is used of slow and deliberate walking, cf. Asin. 705 *ut tu incedis?* followed by the threat *demam hercle iam de hordeo, tolutim ni badizas*; *cedo* has the same sense, cf. 517, 521. Scan *ūt ĭncĕdit.* Introd. § 6.

at scin quo modo: often used as a threat, usually with the verb understood; cf. 831, Rud. 797.

49. **testudineum:** proverbial of a slow pace; cf. Jerome, adv. Pelag. iv. 16, 802 *testudineo incedens gradu.* Wagner quotes Men. 888 *moue formicinum gradum.*

grandibo. This future is formed on the analogy of the imperfect in *-ibam* which was originally the regular form for verbs of the fourth conjugation. The form in *-iebam* was regular in third conjugation verbs like *facio,* and became extended to all *-io* verbs; cf. 178, 625, 754; *scies* 773.

50. **diui.** This is a new nominative formed from the genitive *diui,* where the *u* remained which disappeared from the nom. *deus* (**deiuos*).

adaxint. Subjunctive (originally an optative) of the *-s* aorist, of which the indicative has been supplanted by the perfect. This sigmatic form in a principal clause is used as imperat. 744, as potential, Most. 923 *ausim,* and in a wish, as here. In the latter case it is used exclusively with *di, diui,* or the name of a god; cf. 149, Capt. 172 *ita di deaeque faxint.* The tense does not express past time, but differs from the present in its momentary or 'punctual' mode of action, in the same way as the aorist-perfect indicative differs from the imperfect.

51. **potius quam:** followed by subjunctive; cf. Capt. 688, Most. 230. Plautus also has *ut* with the subjunctive, Most. 867, 1170. Both constructions are also classical. Roby 1676–8.

53. Scan *ĕg'īstōs,* cf. Introd. § 6.

54. **me.** The subject of the dependent question is anticipated and becomes the object of the verb, which is then followed by the object-clause. The result is to give prominence to the transferred

subject; cf. *hanc* 61 with a clause of fearing, *aurum* 63, 679, *coruom* 670.

55. **etiam.** For the apparent hiatus cf. Introd. § 7.

57. **digitum**: a popular expression, Bacch. 423, Cic. Acad. ii. 18. 58 *transuersum, ut aiunt, digitum discedere*; *unguis* is more common, Cic. Fam. vii. 25. 2.

58. **respexis.** This future perfect (like the form in *-ero* originally an aorist subj.) has nothing to do with perfect meaning or with action relatively future to another action, unless this is acquired from the context. The form in *-ero* acquired this meaning owing to the fusion in Latin of aorist and perfect; as opposed to the first future it indicates 'punctual' action, a simple act as distinct from continuous; cf. *iussero* 442, 570, *faxo* 578, *abierit* 656. Roby 1485.

59. **dedam . . . cruci**, 'send you at once to the cross to learn to obey.'

60. The rest of Euclio's speech is spoken aside.

certo (MS. *certe*), apart from this passage, is the form always used before *scio* in Plautus; *certe* is restrictive like *saltem*, or asseverative like *profecto, uero*, but *certo* is objective, 'for a certainty'. The English 'certainly' is used in both senses.

61. **nimi'que**: a tribrach, see Introd. § 6.

hanc, cf. on 54.

62. **ex insidiis**: cf. Cic. Or. 12. 38 *non ex insidiis sed aperte ac palam.*

duit. The root *dō* had a form *dou*, which in its weak grade became *du*, and from this comes the subjunctive *duim*, originally an optative: cf. *duim* 672, *concredue* 585. For *uerba dare*, 'to cheat', cf. Trin. 60, Most. 925, also classical.

63. **ubi**: dependent question with prolepsis of the subject as in 54.

est: indic. although an indirect question; cf. 47, Bacch. 203, *dic ubi ea nunc est.*

64. **in occipitio**: proverbial of cunning people; cf. the Greek proverb ὄπισθεν κεφαλῆς ὄμματ' ἔχει, Apostol. 12, 94. In Homer the prudent old man ἅμα πρόσσω καὶ ὀπίσσω λεύσσει, Il. iii. 109.

65. **estne**: for the indic. cf. on 47. There is hiatus in the caesura; cf. critical note and Introd. § 7.

67. **noenum**: from **ne-oinom* (=*unum*) with the sense of *non* and going with *queo*. In Lucr. iii. 199 *noenu* is for *noenus*.

mecastor = *me Castor adiuuet*, 'a woman's oath', Aul. Gell. xi. 6.

dicam is almost pleonastic, but increases the expression of uncertainty: 'I cannot think what misfortune *I am to suppose* has happened to my master', so 804. *Dicere* is very commonly thus used, Capt. 268, 533; so *arbitrari*, Most. 89 b, 119; the governing verb is *nescio* or its equivalent.

68. **rei.** The disyllabic pronunciation prevents hiatus.

69. There is probably some corruption here as well as in 76, where *queo comminisci* is repeated, especially as 69 has hiatus in the caesura, and 76 has a spondee in the fourth place formed by a single word (Leo).

72. **interdius**: parallel to *interuias* 379, where *dius* and *uias* are genitives, *dius*<**diuos* = Gk. διϝός; *dius* occurs as a adverb, Merc. 862.

73. **dŏmĭ**: see Introd. § 6.

75. **partitudo**: an archaic form = *partus*; cf. *maestitudo* 732 = *maestitia*, *hilaritudo* Rud. 421 = *hilaritas*, *uanitudo*, Capt. 569.

76. **quicquam**: see on 69. **melius quam ut**, so Rud. 220, 1189, without *ut*, id. 328; with inf., id. 1205.

78. A corrupt line. Langen, Leo, and (doubtfully) Götz, follow the reading of Camerarius. In this case *unam* is almost like the English indefinite article; cf. Sonnenschein on Most. 691. With this reading 'a long letter' must be I, which according to Wagner is 'somewhat like the appearance of a hanging body'. This is the explanation of Lipsius, who refers to Auson. Epigr. 128, 10, where *iota longum* is referred to as the shape of a straight narrow object; but in the present passage no particular letter is mentioned, and in Poen. 837, Rud. 1294, Plautus speaks of *longae litterae* merely as letters of great size.

81. **nunciam** (trisyllabic) refers to the immediate present and future, 'directly'; cf. 327. Scan *redĭ núnc-*. **quippini?** 'why should I not?' i.e. 'certainly', ironically. Then follows the question, 'am I really to keep watch inside?' and with the irony taken up again, 'is it lest any one should carry off the house?' This sudden interchange of irony is so unlikely that Langen (Beiträge 123) deletes *an* and takes the whole as one sentence, 'certainly I will keep watch inside, lest any one should run away with the house'. It is not usual to repeat the verb with *quippini*, see Men. 948, 1109, but it is found, Pseud. 917. For *seruem* taken as a separate question see on 45.

83. **questi.** This genitive, due to the confusion of *o-* and *u-*stems, is the regular one in the comic poets; cf. *gemiti* 721.

84. **inaniis oppletae**: for the oxymoron cf. Capt. 466 *ecfertum fame*, Merc. 574 *ieiunitatis plenus*. **araneis**: proverbial as a sign of neglect, Afran. 410 Ribb. *arcula tua plena est aranearum*, Prop. ii. 6, 35, iii (iv) 6, 33.

85. **mirum quin** with subj. is ironical: 'I wonder Jupiter doesn't make', Trin. 967, Pers. 433; *mirum (est) ni*, 'I am pretty sure that', takes the indic. and is never ironical, cf. Capt. 824, Amph. 319.

86. Philip II (father of Alexander) and Darius are here mentioned as having given their names to gold coins. Always scanned *Philippus* as the name of the coin, sometimes also as the name of the king, Pers. 339.

triuenefica: an intensive formed by Plautus, who has also *trifurcifer* 326, 'double-dyed villain', *trifur* 633, *teruenefícus* Bac. 813, *triparcus* Pers. 266.

89. **iam** with fut., 'soon', cf. 203.

90. **caue . . . miseris.** This construction originated according to Blase (Hist. Gram. iii. p. 255) by *caue* taking the place of *ne* as a negative *fac*, cf. 584, 608, 618; Capt. 439 *fac fidele sis*

fidelis, caue fidem fluxam geras; cf. Bennett, Syntax of E. Latin, i. 232.

91. **quod**, 'in case'. This *quod*, introducing a reported reason as in 92, may, as here, introduce a mere matter for remark, so Asin. 757, 761; Rud. 1150; also classical, Roby 1748.

92. **caussae**: partitive gen. (cf. *rerum* 54), but possibly predicative dat. Roby II. xxxviii.

93. Scan *ĕxtémpulo*. Introd. § 6.

96. **utenda . . . rogant**, 'ask to borrow'; cf. *famem utendam*, 311, 400. In Plautus *utor* in the gerundive is often transitive, Rud. 602, Mil. 347. The abl. is regular in Plautus, though the accus. is found, Poen. 1088, Rud. 1241.

100. **Bona Fortuna**. The vague goddess Fortuna became specialized in the most varied ways. *Bona Fortuna* is found on inscriptions. To let good or bad luck into the house was proverbial; cf. Rud. 501 *Malam Fortunam in aedis te adduxi meas*. Suet. Galb. 4. Cicero refers either to the proverb or to this actual passage in speaking of Verres' thefts of statues at Messana, Verr. ii. 4. 3, 7, *(signum) nullum, inquam, horum reliquit, neque aliud ullum tamen praeter unum peruetus ligneum, Bonam Fortunam, ut opinor: eam iste habere domi suae noluit*.

104. **pessulus** = *πάσσαλος*: a popular borrowing from the Greek of South Italy, with Latin change of an unaccented short syllable to *u* before *l*; such borrowings are often shown by the Doric *ā* for Attic *η*, e. g. *zamia* 197, *machina, caduceus* (*κηρύκειον*); *pessuli* in the plural, as there were two, one inserted into the threshold and the other into the lintel.

105. **animi**, 'in mind': no doubt a locative, though it was confused by the Romans themselves with the genitive; cf. Epid. 139 *desipiebam mentis*, as well as with other genitive constructions. Roby 1169, 1321. Scan *ab domo*, 'from the house', *domo* would be 'from home'.

106. **quid agam** with delib. subjunctive of the direct question; cf. Bac. 745, *loquere quid scribam*. There is, however, no distinct line between this subjunctive and that of an indirect question. In 117 it is clearly the latter.

107. **magister curiae**. Pseudo-Asconius, on Verr. i. 8. 22, identifies this official with the *diuisores tribuum*, but the latter were bribery agents; cf. Cic. pro Planc. 19. 48. Very little is known about the details of the *curiae*. A *curia* formed a society with sacred rites, and existed in the municipia and colonies as well as at Rome. The title *magister* (*curiae*) occurs in an inscription found near Tunis (C.I.L. viii. 14683). Plautus probably used the term as an adaptation of the Greek *δήμαρχος*. The Attic demes, of which the demarchs were presidents, had a common fund to be expended on sacrifices and festivals. Money for theatrical and other entertainments was paid to the members, who were called *δημόται*, the *curiales* of Plautus 179. Cicero, De Off. ii. 18. 64, uses *curiales* to translate the Greek term.

108. **diuidere dixit,** 'spoke of dividing'. Plautus often uses present inf. for future after verbs of saying. The subject of the infinitive is more frequently omitted in the present than the future; cf. Most. 633, where both tenses are used, *dic te daturum, ut abeat*: *egon dicam dare?* cf. Capt. 194, 586.

nummos. *Nummus*, when implying a definite sum, is usually the *didrachmon*, unless the *nummus aureus* is meant; cf. 448. Roman coins are not mentioned in Plautus.

110. **suspicentur.** Such a subjunctive is usually potential (Roby 1575) but in some cases, as here, it has acquired a future character. This is probably due, as Sjögren has shown (Fut. im Altlat. 124), to the subjunctive of the first conjugation assuming future meaning on the analogy of the future in *-am*, *-es*, &c., of the third and fourth conjugations, which was itself originally subjunctive; cf. Epid. 93 *despoliet*, Merc. 352 *existumet*.

112. **nummum**: partitive genitive after *pauxillum*, 'a poor man is not likely to be careless about trying to get the smallest coin'. This genitive plural comes directly from the Indogermanic plural of *o*-stems in *-ōm* which became *-ŏm -ŭm*.

116. **copulantur.** Nonius, p. 476, says *pro copulant*. It is an 'indirect middle', like *quid erat induta?* Epid. 223. Bennett, Syntax of E. Latin, i. 7.

117. See on 106 for the subjunctives.

119. **quantum potero**: referring to time, *ὅσον τάχος*, Ter. Ad. 350 *quantum potest abi*, cf. 399.

120. **med**: accus. with *facere*; the *-d* of the accus. is probably independent of the ablatival *-d*, but disappeared in the same way, see on 141.

121. **meai, tuai.** The genitive in *-āī* is found only once in the MSS. of Plautus (Poen. 51), but the metre often shows that Plautus must have used it; cf. *filiai* 295, 372, *animai* 305, 405 (crit. note).

122. **sororem**, sc. *facere*; cf. Rud. 47, 312, *ut peritis? ut piscatorem aequomst.*

123. **quamquam**, 'and yet', introducing an independent statement corrective of the preceding one; cf. Amph. 491.

hau falsa sum, 'I am under no illusion'; cf. Rud. 384 *falsust* 'he is in doubt'; Men. 755, Ter. Eun. 274.

124. **multum**, adverbial; cf. Most. 170, Capt. 176 *perpauxillum*.

125. **mutam . . . saeclo.** Such was the conventional opinion in the days when books were written by men; cf. Rud. 1114 *tacita bonast mulier semper quam loquens*, Soph. Ajax 293.

129. **aequom est**, like *possum*, *oportet*, and other words implying duty, possibility, &c., is used potentially in the indic., 'it would be fair'; the protasis, if expressed, is in the subj.; cf. 424, 754; Roby 1535.

utrique: genitive, which has probably arisen like *istimodi* by the elision of *s* in *utrius* with consequent contraction; cf. Capt. 398, Ter. And. 546.

131. **occultum haberi**, 'to be kept hidden'; *occultum* is here

adjectival. There is no evidence that the use of *habeo* with a perfect participle in the Romance languages has descended from this construction. Expressions like *nostram adulescentiam habent despicatam*, Ter. Eun. 382, disappear after classical times, except in stereotyped phrases. The Romance usage suddenly appears in Gallic Latin of the fifth century A.D., and was probably due to the decay of the pluperfect inflexions.

mussari = *tacere*; so *mussito*, Mil. 477, *si sapis mussitabis, plus oportet scire seruom quam loqui.*

132. **quin**, sc. *faciam*, consecutive, 'without my making you'.

133. **seduxi**. 'I *have* led you aside', followed by the historic tense *loquerer*; but *seduxi* is really an aorist in the Latin, which uses an aoristic tense where English has a true perfect; cf. 222 *merui uti faceres*. Epid. 500 *ueni ut cantarem.*

134. **rem . . . loquerer**: transit., 'speak about'; cf. Men. 322; also classical.

136. **quis**: fem. in older Latin, cf. 170 *quis ea est*; but Plautus has also *quae*, Most. 199, Rud. 482.

nam: interrogative with *quis*; cf. 427; Most. 258 *quid cerussa opust nam?* In 42 it is used interrogatively alone.

138. **decet**. 'it is desirable, reasonable'. Rud. 249. So *non decet*, 'it is absurd'; this sense is no longer found in Terence or other dramatists.

141. **re⟨d⟩**. Here, as in Merc. 629 and Ps. 19, the scansion requires *red*; the *-d* of the abl. had regularly disappeared before the time of Plautus, but it is probable that it still remained in monosyllables like *re⟨d⟩*, *(med* 120), *ted* 582, owing to their being capable of being accented.

142[a]. **amabo** as thus used in comedy is combined with an imperat., or with a question and with ellipsis of the imperat. of the verb of saying, and is used chiefly by women. Cicero uses it of intercourse between men. He does not combine it with a question, and he avoids the ellipsis of *te*.

145. **id**: the repetition of the object of *monitum* is natural in colloquial language.

148. **liberis procreandis**: probably to be taken as dat. with the rest of Eunomia's sentence, *uolo*, &c.

149. **faxint**. This subj. of the sigmatic aorist in wishes is used only with *di*, *diui*, or a god's name, showing that it was becoming archaic, and used only in stereotyped phrases; cf. 50 *aduxint*; *faxint*, however, survived to classical times.

150. **ei**, with hiatus after the exclamation.

occidi, from *occido*, forming a dactylic foot in an anapaestic line.

152. **lapides loqueris**: cf. the queen's words in Hamlet, 'these words like daggers enter in mine ears', and Benedick's (Much Ado, II. i. 223) 'she speaks poniards, and every word stabs'; Ar. Nub. 912 *ῥόδα μ' εἴρηκας.*

153. **face**: a common form of the imperat. in Plautus, so *duce* 452, *dice* 787, Capt. 359; *fac* is also found, Pseud. 1141, Trin. 1008.

154. **ut**. Wishes introduced by *ut* are a feature of Old Latin. Cf. 785, Ter. Phorm. 711 *ut modo fiant*, but it is occasionally found later, Hor. Sat. ii. 1. 42 *ut pereat*. Verg. Aen. x. 631.

156. Lambinus quotes *γυναῖκα θάπτειν κρεῖσσόν ἐστιν ἢ γαμεῖν* (Chaeremon or Philemon), and Hipponax (*c.* 540 B.C.), *δύ' ἡμέραι γυναικός εἰσιν ἥδισται, ὅταν γαμῇ τις κἀκφέρῃ τεθνηκυῖαν.*

157. **cedo**, an imperat., lit. 'give here'; *ce* is the same deictic particle as in *hic* (**ho-ce*), *ecce*, and *do* is the proper form of the imperat. of *dare* in the strong form of the verb (*dō : dă*).

162. **media**: sc. *aetate*, abl. of quality with *uxorem*.

164. **Postumus**: here evidently not in the sense of being born after his father's death, but merely 'last' in the family.

166. This line also occurs Capt. 324, where it is interpolated as a gloss on the previous line.

uirtute deum, 'owing to the gods'. So in Trin. 346, 355; cf. Most. 173 *uirtute formae*, 'thanks to your beauty', id. 33 *uirtute tua* 'thanks to you'.

167. **factiones**, 'wealth'; this sense probably comes from *factio* in the sense of 'doing'; *factio* also means 'a following, a party,' hence *factiosum hominem* 227, 'a man with a following, a man of social influence.' **dapsilis** from *δαψιλής*, 'bountiful'; the form *dapsilus* is probably spurious; it rests only on Nonius in his quotation of this line, and on a corrupt passage in Ps. 396.

168. **pallas**. The palla as a woman's dress was a long upper garment corresponding to the toga of men.

169. **nil moror**, 'I don't care for', with a direct object as in Trin. 297 *nil ego istos moror faeceos mores*, with an infin. Capt. 16 *alieno uti nil moror*.

170. **quis**: see on 136.

173. **ne facias**: prohibitions to a definite person expressed by the pres. subj. are common in Plautus, cf. 238 *ne duas*, 358 *ne quaeras*, 458 *molestus ne sis*.

174. **es**: scanned long in old Latin, cf. Amph. 836, Asin. 57. *haec pauper placet*, for a similar sentiment; cf. Antiphanes (Meineke 413) *οὐκ ἔστιν οὐδὲν βαρύτερον τῶν φορτίων γυναικὸς ὄντως προῖκα πολλὴν φερομένης.*

175. **num quid uis**? A common form of leave-taking; cf. 263, 579; the full phrase occurs in Mil. 575 *numquid nunc aliud me uis?*

176. Hiatus, legitimate in the diaeresis.

177. **eccum**, like *eccillum*, &c., forms a complete sentence = *ecce *hum* (accus. of *hic* without *-ce*); cf. 536, 712; 641 *eccas* (*ecce has*), 781 *eccillam*; but it may be inserted in a sentence without affecting the construction, or it may appear as a direct obj. as here, Curc. 615 *eccistam uideo*, Men. 357.

178. **praesagibat**, see on 49.

179. **curialium magister** = *magister curiae*. See on 107.

181. **properare propero**: for this etymological figure cf. Capt. 248 *meminisse ut memineris*, Poen. 433 *pergin pergere?*

184. **non temerarium**, 'not for nothing', so Asin. 262; cf. Aul. 624 *non temere est*.

186. **hau**. *Haud*, like ablatives in *-d*, lost the final consonant, but preserved it before vowels owing to its being so closely united in pronunciation with what followed, and this form became generalized.

a pecunia. 'with regard to money'; cf. 221, Epid. 129 *a morbo ualui, ab animo aeger fui*, Cic. Fam. x. 15 *Antonius ab equitatu firmus esse dicebatur*. Roby 1813.

187. **qui**: ablat., cf. 16.

188. **perspicue palam**: an adv. of cognate meaning to the predicate; cf. 270 *pure eluc*. 314 *parce parcum*, Cas. 267 *cupide cupis*, Most. 495 *inepte stultus*.

189. **quoi**. This spelling remained till the first half of the first century B.C., and is found in inscriptions at the beginning of the first century A.D.; cf. *quoiquam* 192.

190. **loquere**, the 2nd person in *-ris* is much rarer in Plautus than *-re* (211 *peroonteris*, 212 *arbitrare*), and is not found at all in Terence. Cicero uses *-re* exclusively in the indic. pres. of deponents; *-ris* is a new formation to distinguish it from the imperat. on the analogy of the active (*agis : age*).

193. **dabitur**: i.e. the dowry. **quid**: accus. of extent, Roby 1255.

195. **altera manu . . .**: A metaphor from enticing a dog with food; cf. Erasmus, Adag. IV. vii. 92, who explains the proverb *κύων ἐπὶ σῖτον, de iis, qui in suum properant exitium. Qui canem uolunt excidere, cibo ostenso alliciunt.*

197. **onerat**, with the construction of the preceding *incit* (*ubi* and *ibi* taking the place of datives). Plautus elsewhere has the usual construction of *onerare* with the direct object of the person, and abl. of the thing, Capt. 465, 774, Amph. 328.

zamiam: one of the words adopted in a Doric form from the Greek states of Magna Graecia, cf. *machina* (μηχανή), *caduceus* (κηρύκειον).

198. **pōlypos**, the octopus: the word was borrowed from the Doric in which the first syllable was long.

quicquid = *quidque* without relative force, as usual in old Latin, Most. 831, Asin. 326 *unumquicquid*, and frequently in Lucretius.

201. **harpagatum**: a Plautine word (= ἁρπάζειν), Bacch. 645, Pseud. 139, 962. formed directly from *harpago*, 'a grappling-hook'. Molière appears to have taken the name of his miser Harpagon from Luigi Groto's Italian comedy, *La Emilia*, where a miser Arpago appears. Urceus Codrus, in his additions to the play (see Appendix) describes misers as *Harpagones, Harpyias, et Tantalos*.

202. **mecum . . . pactionem**: in apposition to and explanatory of *eam rem*.

203. Scan *quŏ ăbĭs*, see Introd. § 6. **iam**, cf. 89.

204–6. Spoken aside, while Euclio enters the house.

205. **ut** with final subj. after *mentionem facere*, in the same way after *dicere* Ps. 511, *in mentem uenire* Merc. 900.

207. **saluom . . . perit**, 'whatever is not lost is safe', a general remark explaining *salua res est*. Langen supposes it to be a gloss, which has expelled the true reading, but though the remark may be a fatuous one, that is no reason why Euclio should not have made it.

208. **nimis**, 'very, quite too'; cf. Rud. 920 *nimis homo nihilist qui est piger*.

209. **quid me uis.** It is not necessary to understand *alloqui*; *quid* is acc. of extent. Roby 1094.

211. **perconteris**: see on 190.

215. **certe**: see on 60. **omni** = *ulla*; cf. 606 *sine omni suspicione*, Cic. De Orat. ii. 1. 5 *sine omni sapientia*.

216. **arbitror**, with the originally long vowel of the suffix, 393 *occidōr* Capt. 1023 *regrediōr*. The shortening probably began in words which came under the law of the *brevis brevians*, like *moror*.

218. **quae . . . uortat**: referring to the clause that follows, and used like *di bene uortant*, when saying or hearing something important; cf. 787.

220. **decorum**, constructed like *dignus* with the abl., 'that befits your actions', Rud. 255, Mil. 619.

221. **innoxium aps te**, 'blameless in relation to you': see on 186.

222. **merui uti faceres**: for the sequence see on 134.

225. **propter me**, 'by means of me'; cf. 786 *quem propter*, Cas. 598, Rud. 1411.

227. **factiosum**: see on 167.

228. **locassim**: this form, used as a perf. subj., is explained by Giles as a compound form from the locative + **sem*, a parallel form to *siem*. The ordinary locative from the verb stem exists in the infinitive (e. g. *locare* < **locasi*), but a form of the locative without the *-i* suffix also existed; this would give the regular form *locās* + *sem*; cf. *immutassis* 585, *indicassis* 608. (Trans. Cambridge Philol. Soc. iii. 126, 1890.)

231. **magis hau**. Weise read *haud magis*, which is the logical order, but Plautus has *magis hau*, Amph. 680, *satis hau* Trin. 233.

quasi = *quam si*, Trin. 266 *peius perit quasi saxo saliat*.

232. **te utar iniquiore**, 'I shall find you very unfair'. Ter. Heaut. 217 *facili me utetur patre*, 'he will find an indulgent father in me'.

233. **fuat**: an aorist subj. of the root *bhu-*, naturally without any past meaning, except in the indic.; the indic. of this aorist became the perfect *fui*.

234. **mordicibus**. *mordicitus* of the dictionaries is a fiction; the present word is probably *mordex* = *morsus*, formed like *uortex*, *ramex*, *pollex*.

235. **ab . . . transcendere**: in apposition to *hoc*; cf. Rud. 144 *nullumst periclum te hinc ire inpransum domum*.

236. **quam** with *proxume*; cf. Capt. 352 *quam citissume potest, tam hoc cedere ad factum uolo.*

238. **duas**: a subj. with the same form of the root *do-*, as in *duit*, 62; for the present tense see on 173.

240. **eo**, 'on that account', followed by final subj.; by indic. 376, 725[a]. Roby 1642–3.

243. **sed**—249. Spoken aside, while Euclio rushes away on hearing the sounds of the men digging.

244. **mei**: a trace of the primitive use of the genit. as object of a verb to express the sphere of action of the verb, which survives especially with verbs of feeling.

248. **congrediri** = classical *congredi*.

250–251. Euclio mutters curses against Staphyla, as he returns. **te**, i. e. Staphyla. **elinguandam**, i. e. by the executioner.

251. **auctor**: one who gives his sanction to a thing; followed by final subj. Merc. 312, and probably so here, though Nettleship takes it as absolute, as in Poen. 146 *auctor sum, sino.*

loces, with the gerundive as in 568. Roby 1401.

253. **ludos facere** with accus. = *ludificare*, Amph. 571, Capt. 579; *ludos facere alicui* is also used. Most. 427, Rud. 593.

hau merito meo, 'though I don't deserve it', a common phrase, Amph. 182, Capt. 971.

254. **copia est**: for the indic. in the apodosis with verbs expressing power, possibility, duty, &c., cf. Roby 1535.

255. **etiam**, in an impatient question, 'now will you betroth your daughter to me?': Trin. 514 *etiam tu taces?* '*Will* you hold your tongue?' Roby 1613.

256. **sponden**. Betrothal was made binding by stipulation and the formal answer *spondeo*; cf. Trin. 502, Poen. 1157, Curc. 674.

257. **uortant**: probably to be omitted, as the line is too long; Euclio in his eagerness breaks in before Megadorus can finish the phrase.

faxint, see on 50. **facito**. *fac* (*facite*, *facito*) is especially common in old Latin in forming a periphrastic imperative for other verbs. It is followed in Plautus by an *ut*-clause, or, more often, a paratactic jussive subj.

258. **conuenisse**. In Plautus *conuenire* with *ut* has the sense of making an agreement that something is to be done, Capt. 378, 395; in the sense of 'to agree, correspond' it is used either absolutely, or with a noun as subject, never with a dependent clause, Men. 1110, Most. 304 (Langen).

259. **perplexarier**. The infin. in *-ier* is common in Plautus and Terence, but the form in *-i* is more frequent; the archaic form has not been satisfactorily explained.

260. **quod**, accus. = *quoad* or *quantum*.

262. **immo** corrects the form of the statement implied in the question, but agrees with and strengthens it, 'indeed, the very best reason why we should'; cf. Capt. 354.

263. **numquid me uis?**: see on 175. **istuc**, pronoun, 'just what

you have said'; *istuc* (**istud-ce*) and *huc* (**hod-ce*) are both accus. pronouns which have survived in classical Latin as adverbs, *hoc* regularly becoming *huc* owing to its frequent position in the sentence without an accent.

264. Megadorus goes, taking his slave with him to the market to make purchases for the wedding. Euclio soliloquizes, until in 268 he begins to call Staphyla out of the house.

265. **opsecro,** parenthetic.

266. **indaudisse,** 'got wind of', Capt. 30, Most. 542; *ind-* from *endo, indu,* an old prep., cf. *induperator, indigena* = **endo-gena.*

267. **ea ... gratia,** 'for the sake of it', see on 32.

270. **pure** with *elue,* cf. on 188. **propera** would naturally be followed by the infin., cf. Curc. 688 *argentum propere propera uomere,* but *elue* is used coordinately; cf. 97 *uenisse atque apstulisse.*

271. **nuptum,** see on 27.

272. **potest,** impersonal, sc. *fieri.* Staphyla tries to find an excuse for delay, but dare not tell the truth, and while she hesitates Euclio goes.

273. Scan *tăc'ătque,* but *ăbí*; contrast *ăbĭ tŭ* 459, cf. Introd. §6.

redeam. *Quom* temporal would regularly have the indic. in Plautus; the mood is here assimilated to the subjunctive on which it depends; such assimilation is regular where the subordinate clause comes inside the governing clause, cf. *ueniat* 278, *accersat* 613.

274. **iam** has the ictus, and there is no elision.

276. **partitudo,** see on 75. **adest,** sing. with two subjects, cf. *mala maestitudoque* 732.

278. **ueniat**: for the mood see on 273.

279. **malum ... mixtum.** *malum* is here a noun; Staphyla is afraid of an evil fate being added to her dose of unhappiness. For the metaphor of drinking cf. Cas. 932 *foras ... exeo ... ut senex hoc eodem poculo quo ego bibi biberet.*

280 ff. Strobilus returns from the market with the cooks and other preparations for the wedding.

282. **opsonium** must here include the cooks and flute-girls, as well as the provisions, but this is not the case in 352, and the word may be a corruption of *hos omnes* owing to the latter having been written in a contracted form in the archetype, and wrongly expanded by the copyist, see crit. note.

283. **dicam,** probably future, expressing will; cf. Trin. 90, 346, Capt. 268. **diuides.** The point of Anthrax's reply may be seen by comparing Cic. Fam. ix. 22. 4, *diuisio.*

285. **popli,** *populus* has developed an anaptyctic vowel before *l*: cf. *piac(u)lum, extemp(u)lo.*

287. **istuc,** pronoun, see on 263. **dixeram.** The pluperf. may refer to another past act implied in the context, but it is here more probably a simple past, as frequently in early Latin, cf. *iusserat* 680, *reliqueram* Capt. 938, *dixerat* Rud. 95. Bennett, Syntax of E. Latin i. 50.

291. **adeo** : emphasizing *ei* : cf. 623, 739. from the sense 'in addition to that' : with adjectives it means 'to that degree', cf. *adeo parcum* 315.

293. **nempe**, whether in questions or answers, implies that something is quite understood or taken for granted, 'I presume, of course' ; hence there is no interrog. particle in a question, as the asker is supposed to know (Langen, Beitr. 125).

297. **pumex** : cf. Pseud. 75 CA. *quin fles?* PS. *pumiceos oculos habeo : non queo Lacrumam exorare ut exspuant unam modo*, Pers. 41 *tu aquam a pumici nunc postulas*. On the construction of *aeque* see Roby 1272–5.

ardus. Nonius 74. 20 quotes Lucilius for this spelling, which is also found in inscriptions of the first century B.C., *caementa arda* C.I.L. i. 577 ; to read *aridus* would make an anapaest in the fourth foot, ending with the end of a word.

298a. **existumat**. A line has no doubt been lost here owing to its ending with a word resembling the end of the previous line ; the subject is Euclio.

300, 302. **quin** with the indic., 'why' or 'nay', corroborating but also correcting or strengthening a previous statement, cf. 312. **clamat** 'invokes'. **tigillo**. The natural meaning of this is 'a little beam' (dimin. of *tignum*), and is thus understood by Ussing, as a beam on which bacon or grapes were hung in order to be preserved by smoking ; but the quotation in Nonius (see crit. note) implies the existence of a word meaning a small cottage ; this may have been *tegillum*, a diminutive of *tegulum*.

304. **gutturem** : masc. also in Mil. 835, Trin. 1014 ; other masc. nouns in Plautus, which are neuter in later Latin, are *collus*, *dorsus*, *papauer*.

307. **credo**. The final vowel is not elided, cf. *quo* 203, and Introd. §6 ; here there is the additional circumstance of change of speakers. **quomodo**, i.e. how he acts ; Strobilus is going to give other examples of Euclio's miserliness.

308. **plorat** : governing the infin. *profundere* directly, as in Hor. Od. iii. 10. 4 *me . . . obicere incolis plorares Aquilonibus*. **lauat**. Plautus regularly uses *lauare* in a middle sense, and *lauere* actively ; the perfect *laui* belongs to both forms, cf. 579.

309. **talentum magnum**, the Attic silver talent, as opposed to talents of less value of the Italic Greeks. This line clearly shows that the cooks are slaves. In Athenaeus (xiv. 658-9) a cook is introduced who gives a fantastic account of the introduction of cooks into Greece, and who states that no one can find a slave-cook in a comedy except in Posidippus. From this it has been inferred that the Aulularia and Menaechmi were taken by Plautus from Posidippus. But the inference is quite disproved by the appearance of a slave-cook (Syriscus) in the recently discovered *Epitrepontes* of Menander. Names of cooks also occur in fragments of other poets of the New Comedy, which have every appearance of being the names of slaves, e.g. Syrus, Carion, Dracon. Daedalus.

310. **qui** : see on 16.

311. **utendam** : cf. *utenda* 96.

312. **quin** : see on 300.

314. **parce parcum** : cf. *perspicue palam* 188.

praedicas, 'you speak of'; cf. Most. 981 *patrem eius miserum praedicas.*

315. **adeo** : see on 291.

316. **ei** : a spondee, cf. 13.

317. **deplorabundus** : the gerundive in *-bundus,* used as a pres. participle, Roby 1405 ; nothing certain is known as to the origin of the form.

320. **sescenta** : used of an indefinite number, cf. Bac. 1034, Trin. 791 ; Plautus also has *trecenti* 518, *ducenti* Truc. 341, *quingenti* Aul. 553, Mil. 52 ; cf. Hor. Od. ii. 14. 5 *non si trecenis . . . places illacrimabilem Plutona tauris.*

memorem, 'mention, speak of'; the usual sense in Plautus, cf. 321, 703.

321. **uostrorum** = *uostrum,* partit. genit. ; Amph. 4 *res uostrorum omnium,* Stich. 141 *neutram uostrarum.*

323. **ergo,** 'well, I mean a cook'; cf. Most. 1119 TH. *aliud te rogo.* TR. *Aliud ergo nunc tibi respondeo.*

quid tu ais? Strobilus turns and addresses Congrio, who is too proud to boast.

324. **nundinalest** = *nundinalis est,* with elision of *s,* cf. *testest* 421 ; from a defective passage in Festus p. 173 M it appears that a *coquos nundinalis* was an inferior cook who could only get employment on market days (*nundinae*), when more than usual were wanted.

in nonum diem, 'for market-day'; every eighth (or according to the inclusive Roman reckoning) every ninth day.

325. **trium litterarum homo** : i.e. *fur* ; for the genit. of description cf. Roby 1308–9.

326. **trifurcifer** : cf. *triuenefica* 86.

327. The MSS. B and D wrongly begin a new scene here, probably owing to the lacuna in 328 being mistaken for a space left blank for a heading. See Lindsay, Ancient edd. of Plautus, 89 n.

nunciam : see on 81.

328. **licet,** 'very well', a common phrase in giving assent to a request ; cf. Rud. 1212–26, where it occurs fifteen times.

332. **pinguior** : with a play on the other meaning, 'dense, stupid.'

335. **huccine** = **hod-ce-ne* : see on 263, and cf. *istacin* 746.

337–8. **stultu's . . . perit,** 'you are stupid, and it is a thankless task to do right in cases where what one does comes to nothing' ; a much-disputed passage. The MS. reading *sine gratia es* would mean 'you are an unthankful person', a sense that is defended by Langen against Ussing ; *facere* would then be infin. of exclamation (Roby 1358), and (*tibi*) *recte facere* would mean 'to do a favour to', but in Plautus it is used without the dative, and means 'to act

rightly'; cf. crit. note: *facias* is the 2nd person used for the indefinite subject.

339. **principio**, 'firstly'; but Strobilus does not go on with 'secondly'.

340. **istic**: in Euclio's house, where Congrio to his dismay is being sent.

siquid uti uoles: cf. Asin. 199 *cetera quae uolumus uti Graeca mercamur fide.*

341. **adferto**: the imperat. taking the place of the regular apodosis; cf. Ter. Eun. 596 *ubi nos lauerimus, si uoles, lauato.*

poscere = *poscendo*; a survival of the infin. as the oblique case of a verbal noun, a use displaced by the genit. or abl. of the gerund or gerundive in classical prose; cf. Ps. 1141 *operam fac compendi quaerere*, Trin. 76 *ut te uidere audireque aegroti sient.*

344. **quod ... apstinere**, 'refrain from which': *apstineo* with a neuter pronoun as adverbial accus., otherwise Plautus has abl. and accus., Amph. 926 *factis me impudicis apstini*, or the abl. alone, Aul. 601 *apstinebit censione bubula.*

345. **obuiam est** = *in promptu est*; cf. Stich. 524 *si tibi nullast aegritudo animo obuiam.*

347. **puteum**: the underground prison, where refractory slaves were confined, and where Strobilus (365) suggests that they shall do the cooking, so that he may escape the trouble of having to look after them.

348. **quippe qui**, 'seeing that'; found with the indic. in Plautus, though a subj. may occur for other reasons; *qui* is here adverbial (ablat.); cf. Bacch. 369 *quippe qui nemo aduenit.*

350. **qui uocat**: see on 1.

354. **Cereri ... nuptias**: evidently implying a feast without wine; abstinence at initiation ceremonies is a well-known feature, though nothing is known about details in the present instance. The phrase appears to be proverbial, but Plautus may merely have translated the Greek. This line is discussed by Macrobius (Sat. III. xi), and Servius on Georg. i. 345, but they do not add to our knowledge.

356. **ipsus**, 'the master,'; cf. Rud. 392, Cas. 790 *ipsa*: the form in *-us* is apparently old, but has not been explained. It is quoted as *ipsos* by Festus from a law of Numa, and is more frequent in Plautus as compared with *ipse* than in Terence.

357. **asseres**: the beams of the house.

358. **ne quaeras**: cf. *ne facias* 173.

359. **inpurate**: not only 'vile', but according to Leo, R. Mus. 38, 26, also with a direct reference to its etymological meaning 'without fire'; **pur* probably once existed in Latin, parallel to, not borrowed from the Greek πῦρ; cf. Umbrian *pir* 'ignem', *purom-e* 'in ignem'; cf. Schöll, in Wölfflin, Arch. 2, 123.

Volcano, 'fire,' as in Amph. 341 *tu qui Volcanum in cornu conclusum geris*, Rud. 761.

363. **Pythodicus**. There can be little doubt that the play has undergone revision and simplification, which has not been con-

sistently carried out in all details. This scene has not been properly fitted into the play as it stands. Pythodicus is a superfluous character, and the reviser probably intended this passage to be spoken by the Strobilus of the previous scene. After leaving Congrio and his companions in Euclio's house, Strobilus would naturally go to see what the others are doing in the house of Megadorus. With the word *curate* he gives an order as he goes out, and the next sentence is best made intelligible by reading with Dziatzko *ego interuisam hi quid faciant coqui*, i. e. those whom he had sent into his master's house in 328; but any emendation made for the sake of consistency would no doubt involve rewriting Plautus.

364. **seruem,** 'look after'; cf. 555, Rud. 895 *uxor scelesta me omnibus seruat modis.*

365. **puteo**: see on 347.

366. **susum** = *sursum*, from **se-uorsum*, cf. *rursus, rusus, rusum* 444, *prorsus, prosus* 397; the cause of the variation is not clear, cf. *deorsum* 367, *aliouorsum* 287.

368. **incenati**: from the adj. *cenatus*, which is active in sense.

369. **quasi . . . siet**: a clause of conditional comparison; such clauses are probably due to ellipsis, 'I am talking (as I would talk) if'; cf. 719 *sedent quasi sint frugi* = *sedent, ut sedeant, si frugi sint.*

374. **agninam**: sc. *carnem.*

375. **cetum**: a general name for a large fish, here probably the tunny.

376. **eo**: cf. 240.

377. **qui**: cf. 16.

378. **adii manum,** 'imposed upon them', by not buying anything; cf. Poen. 457 *auarae Veneri pulchre adii manum*, Pers. 796.

379. **interuias**: cf. *interdius* 72.

381. **peperceris**: the reading is doubtful; Plautus regularly uses *parsi* as the perf. of *parco*; cf. crit. note.

384. **nuptum**: see on 27.

386. **Lari**: see on 24; **haec** is probably fem., as in 532.

390. **pote**: sc. *est.*

393. A septenarius. Weise emended it into a senarius, and Ussing brackets it; Langen deletes it, not only because of the metre, but also because, he says, *nimirum* is not Plautine, and Plautus would have said *occisus sum* or *occidi*, not *occidor*, see also crit. note. For *occidōr* see on 216.

394–6. In 279 B.C. the Gauls invaded Macedonia and Greece. They were defeated at Thermopylae, and they then marched against Delphi, where they were completely overthrown by the Delphians with the help of Apollo, Paus. x. 19–23, Justin xxiv. 6–8; cf. Holm, Greek Hist. iv. ch. 4. The words of Euclio, which probably refer to this event, show that Plautus followed his original closely and translated passages which would scarcely be intelligible to his hearers.

397. **prosus**: cf. *susum* 366. **currere**: dependent on *cesso*; cf. 627; this sentence is usually taken by editors as a question without interrog. particle, see Sonnenschein on Rud. 676.

398. While Euclio rushes into his house after Congrio, Anthrax comes out of the house of Megadorus next door to borrow a baking-pan from Congrio. On hearing the uproar inside he prudently retires.

399. **quantum potest**: see on 119.

400. **artoptam**: from *ἀρτόπτης* with change of gender as in *charta χάρτης*.

402. **reddes**: fut. with imperat. force, a use arising out of the fact that the future was originally a subjunctive form, Bennett, Syntax of E. Latin, i. 39.

ludius: a dancer in the *ludi*. **uolsus**: according to Nonius 530, 25, *quod ludis pueri praesules essent glabri ac depiles propter aetatem*.

404. **officium suom**: their natural occupation, Anthrax thinks, is to make a noise.

405. **fuat**: see on 233.

406–586. The next six scenes (Act III) bring out the character of the miser, and Euclio finally becomes so uneasy about his gold that he decides to secrete it in the shrine of Fides.

407. **facite**: with paratactic jussive subjunctive.

408. **bacchanal**: a feast of Bacchus, or as here and 411[a] a building where the rites of the Bacchic orgies were celebrated, so Livy xxxix. 18, 7. In 186 B.C. these rites were forbidden by the Senate to be held with more than five persons present. They were undoubtedly immoral, but the motive of the Senate in suppressing them throughout Italy was the prevention of seditious meetings. A copy of the decree (C.I.L. 196), contained in a letter to the authorities *in agro Teurano*, and engraved on a bronze tablet, was found at Tirioli in South Italy, 1640. See the text in Lindsay, Latin Inscr. xxxvii.

410. **gymnasium**: i.e. as an exercise-ground for practising boxing; cf. Asin. 297 *gymnasium flagri, saluto*, and note on 45.

412. **hoc**. He sees Euclio come out, and raises his knife to defend himself in the way that Euclio's own violence has suggested (*docuit*).

413. **ligna**: with a reference to 357, where Staphyla declared that there were no sticks for making a fire.

gentium: partitive genit. as in Ter. Hec. 293 *an quisquam usquam gentiumst aeque miser?*

414. **onustos**: with abl.; with gen. 611.

416. **trisuiros**: the *tresuiri capitales* were police officers under the praetor urbanus, and assisted the higher officials in carrying out their judicial functions. One of these duties, as implied here, was the arresting of accused persons.

418. **istuc**: see on 263. **quia . . . fodi**: in apposition to *istuc*; cf. Rud. 388 *hoc sese excruciat animi, quia leno ademit cistulam ei.*

Most. 52, Capt. 175; Plautus almost always uses *quia* after verbs of feeling where later writers would use *quod*.

421. **testest** = *testis est*; cf. *mortuost* 568, Introd. § 6.

422. **cinaedus**. Nonius, referring to this line, says (5. 15) '*cinaedi*' *dicti sunt apud ueteres saltatores uel pantomimi*.

423. **tactio**. In Plautus (not Terence) such verbal nouns are used with *esse* and an object in the accus.; the logical subject of the action is in the dative.

quae res? 'what's that?' In this phrase there is regularly no demonstrative, Mil. 1344 *quae rest*, Poen. 1199.

424. **aequom erat**: see on 129.

425. **sine**, 'stop that.' Euclio makes a threatening movement again.

si . . . sentit = *si sapio*: but Euclio in the next line takes the phrase in its literal sense.

426. **fuat**: see on 233.

427. **nam**: interrog., see on 136.

429. **malum**, 'the mischief', an exclamation of anger or irritation used in questions, Most. 6, 34, 368; Catullus 29. 21 *quid hunc, malum, fouetis?*

430. **edim**: originally an optative form; cf. *duit* 62.

434. **me . . . expetam**, 'I am not dissatisfied with my own (sc. *meorum*), much less do I want yours'. **ne** = *nedum*, Roby 1658.

ne doce. Euclio refuses to believe Congrio's protestations of honesty; for the mood see Roby 1597.

435. **qua . . . gratia**, 'on account of what'; see on 32.

439. **si adesses**, 'if you had been'; the past meaning in the imperfect subj. of conditional sentences is frequent in Plautus. He usually expresses a present unreal condition by the present subjunctive; cf. 478 *si faciant*, 'if they were to do (now)', 523, 742 *ni uellent* 'if they had not wished it', but the idiom was already changing; cf. 828 *quid faceres si repperissem?* Bennett, Syntax of E. Latin, i. 279.

441. **adeo ut**, 'to the end that'; a meaning found in only one other passage of Plautus, Rud. 1388, see Sonnenschein on Rud. 36, 1388. Brix reads *atque ut tu*, and Langen *nunc adeo ut*. The latter idiom is a frequent one, in which *adeo* emphasizes the previous word as in 291, and is used in introducing an emphatic expression, generally on concluding a discussion.

442. **accesseris, iussero**: see on 58.

444. **quo abis**. Euclio goes into the house after his treasure, and shuts the door. Congrio calls after him in order to get at least his cooking utensils back.

445. **ita**: introducing an asseveration; it is here followed immediately by the main proposition, in 496 by the correlative *ut*, in Trin. 1024 by an accus. of exclam.

Lauerna: the goddess of thieves (Hor. Ep. i. 16. 60), probably an old Italic deity of the underworld.

446. **pipulo te differam**, 'distract you with clamourings'.

Varro L. L. vii. 103 explains *pipulus* as *conuicium*, and derives it from *pipatus*, the cries of fowls. Both words are probably onomatopoeic.

447. **ne**: affirmative particle, 'verily'; cf. *ne . . . habes* 580.

448. **nummo** may mean a sestertius, drachma, or aureus; in the present case the two former would probably be too small. **conductus**, see on 458.

mercedest. This is taken by Francken as an abl. after *opus*, 'I need more than my pay for the doctor', but *mercede* is more probably genitive with elision of *s* as in *testest* 421 (Bothe, Leo, &c.) 'more pay is needed for the doctor'.

449. Euclio returns carrying his treasure (*hoc*), and as he has it safe in his arms, he allows Congrio and his companions to go in again.

450. **isti**: adverb = *istic*, Most. 1143 *ego isti adsedero*, so *illi* = *illic* Most. 315.

452. **uenalium** = *seruorum*.

454. **temperi**, 'in good time too'; ironical, the permission is not too early, after he has given Congrio a flogging.

fissorum = *scurarum*, genit. after *impleuisti*; cf. *furum* 552; the abl. is more common, Cas. 123 *ego te implebo flagris*. Roby 1214–15.

455. **huc**: the adv. of motion is due to the idea of motion implied in the original sense of *conducere*, similarly it is followed by the supine 457.

456. **pro**, 'instead of'; cf. 493 *pro dote*, Liv. xxiii. 28 *pro ope ferenda sociis pergit ire ipse ad urbem*.

457. **conductus fui**. As the perf. might imply a present state resulting from a past action, the perf. passive with *sum* in old Latin was not felt to be clear enough in recounting past events, as the participle could be understood as an adj., and the participle was joined with *fui* to emphasize the past. Roby 1453.

458. **lege agito**, 'go to law'; so in all Latin, Cic. de Or. i. 38. 175 *egisset lege in hereditatem paternam*. Congrio as a slave could not go to law, and Langen (Stud. 108) says there is an inevitable contradiction with 309 here. Congrio speaks as a slave, but nothing that Congrio says implies that he is free. In 448 he says he is hired. This would be done by his master, when Megadorus went to the market-place. Euclio knows nothing about the status of Congrio. He refuses all explanation, and contemptuously tells him to go to law if he wants any redress. Donatus on Ter. Phorm. 984 says it was spoken to any one who seemed to have a weak case.

molestus ne sis, 'only let me alone'; this variety of the jussive subjunctive, implying 'on the understanding that', is called by Bennett 'stipulative', Syntax of E. Latin i. 265.

460. **illic** (the pronoun) = Congrio.

462. **ueluti**, 'as for instance', cf. Most. 159, Rud. 596.

465. **condigne**, 'just as badly' Staphyla's poultry cock has acted in almost ruining him; cf. Men. 906 *condigne autem haec meretrix fecit*, i. e. as badly as the parasite.

466. **paenissume**: a humorous superl., so 668, Most. 656.

467. **haec**: the *aula auri*.

471. **exemi . . . manubrium**, 'deprived them of their opportunity', proverbial from striking a weapon out of the hand; *manūbrium* cannot be right, as in Plautus a mute followed by a liquid does not give a long syllable, cf. crit. note.

474. **ausim** = **aud-sim*: subjunctive (originally optative) of the *s*-aorist; cf. *adaxint* 50.

475–502. Soliloquy of Megadorus, which is overheard by Euclio. From the reference to the extravagance of rich wives it has been inferred that the play must have been written after 195 B.C., when the lex Oppia, limiting the amount of women's jewellery, was repealed. This implies great faith in the efficacy of sumptuary laws. But the scene was probably in the Greek original. The subject was well-known in the New Comedy: cf. Menander, Misog. *γυνὴ πολυτελής ἐστ' ὀχληρόν, οὐδ' ἐᾷ ζῆν τὸν λαβόνθ' ὡς βούλεται*, and *νύμφη δ' ἄπροικος οὐκ ἔχει παρρησίαν*.

476. **condicione**: the marriage proposed.

478. **faciant**: for the tense see on 439.

482. **utamur**, 'we should experience'; cf. 232.

483. **malam rem**, 'punishment', as they would have less opportunity of doing wrong, seeing that, as Megadorus says 534, *quae indotata est, ea in potestate est uiri*; for this sense of *mala res* cf. 681, Most. 61, Trin. 63. Francken takes the meaning to be 'poverty', but this is what they would fear less, if they married rich husbands.

486. **in pauciores . . . altercatio**, 'we have to contend with a few'; the regular construction of *altercatio* is with *cum*.

487. **insatietatibus**, 'insatiable desires'; found only here.

488. **sutor**: generally held to be corrupt, but no emendation has been generally accepted. Wolff proposed *pudor*. If *sutor* is kept, Ussing would read *rex* for *lex*.

489. **qui**: the antecedent *ei* is omitted, 'to any one who should say (I would reply)', cf. 605.

quo: an adverb taking the place of a preposition and pronoun; cf. Cic. Cael. 14. 34 *cum in familiam clarissimam nupsisses*.

491. **lubeant**: personal as in Trin. 211 *quod lubeant sciant*, so *pudeo* Cas. 877, Ter. Ad. 754.

493. **pro**: see on 456.

495. **cantheriis**: pack horses, and as appears from this passage and Capt. 814 of little value. Megadorus would cause mules to be even cheaper than these, owing to ladies no longer using them for their carriages.

496–7. Euclio, as in 503–4, 523–4, speaks aside; he does not come forward till 536.

496. **ita me di amabunt**: a strong asseveration; cf. 445. Blase (Hist. Gram. iii. 118) explains this future as a wish, like *ita me di ament*, owing to separation between future and subjunctive not being complete.

500. **enim**: in Plautus regularly asseverative, 'indeed, I assure you', not inferential; cf. 594, 811, Most. 551, 1144, Capt. 568; this sense remained in the classical *at enim*, *non enim*, *enimuero*, &c.

502. **salutigerulos pueros**, 'errand-boys', if the reading is correct; it is found only here, cf. the similar list of women's attendants in Trin. 251–5, where the corresponding persons are *nuntii*.

qui: this ablat. (see on 16) has become stereotyped as an adverb, and so may be used with a plural antecedent; cf. Rud. 1110 *ubi sunt signa qui parentes noscere haec possit suos*.

504. **moribu' praefectum**: the *γυναικονόμος* of several Greek states; the office appears to have been introduced at Athens during the prostateia of Demetrius of Phalerum (317–307 B.C.). Menander and Timocles mention them.

505. **uenias**: assimulated in mood to the following *uideas*.

506. **uideas**, 'one may see', a common expression in Plautus, potential subjunctive; cf. *censeas* 517, 520, Capt. 420, Most. 243.

507. **praequam** or *prae ut*, 'in comparison as'; cf. Most. 982 *nihil hoc quidemst, praequam alios sumptus facit*; when a relative follows the construction is shortened, an antecedent being omitted, as here, *praequam* (*est ibi*) *ubi* 'than, when'; for *ubi* temporal cf. Trin. 782 *tum . . . aurum dabis ubi erit locata uirgo*.

508. **phyrgio**: with metathesis of *r* as in *corcotarii* 521 (*κροκωτός*), *tarpezita* (*τραπεζίτης*).

509. **patagiarii**: as punctuated an adj. with *caupones*, hawkers of *patagia*, borders on a lady's dress.

510. **flammarii**: dyers of flame-colour (Ussing), as *uiolarii* are dyers of violet, and *malocinarii* those who dyed garments mallow-coloured (*μολόχινα*); in the dictionaries the word is emended to *flammearii*, makers of *flammea*, bridal veils.

carinarii. The reading is doubtful; they may be dyers or makers of *carina*, a kind of dress mentioned Epid. 233. There is no caesura, the long words prevent it.

511. This line is rejected by Francken and Wagner; *murobathrarii* (cf. *diabathrarii* 513, where the MS. reading is *diobatharii*) would be sellers of slippers (?) scented with the vegetable perfume *μύρον*; *myrobaptarii* (Leo) are the perfumers of such objects; cf. *μυροβαφής* 'dipped in *μύρον*'.

516. **strophiarii**: makers of *strophia*; the *στρόφιον* in Attic dress was a broad band under the chiton, with which, according to Lady Evans, 'ladies inclined to stoutness restrained the exuberance of their figures', and which we may perhaps venture to call stays; cf. Fragm. i, which Wagner places after 515, bracketing the present 516.

517. **censeas**: cf. *uideas* 506. **cedunt**: see on 47.

518. **treceni**: see on 320.

thylacistae, 'beggars': from *θυλακίζειν*, a Tarentine Greek word given by Hesychius, with the meaning 'to follow with a bag

(*θύλακος*) asking for something'; the MS. reading *phylacistae*, 'a gaoler', has the first syllable short; the meaning of the latter word given in the dictionaries 'a dunning creditor', has been invented to suit this passage.

519. **arcularii**: like *limbularii* adjectival with *textores*, 'weavers' of *arculae*, which consequently cannot be boxes, though they may be jewel-cases of some kind.

521. **corcotarii**: who dye saffron-coloured garments, *κροκωτοί*; cf. *corcotis*, Fr. i.

522. **aliqua**, 'some other'; cf. 24.

mala crux, 'plague, nuisance', commonly used of things, cf. 631, but here of a person.

523. **compellarem**, 'I would have invited'; for the tense see on 439.

metuam: present, because the fear still remains; scan *ĭllum*; cf. *ĭstos* 53. Introd. § 6.

524. **memorare**: cf. *memorem* 320.

526. This line is referred to by Varro (L. L. v. 181), who explains *aes* as being the war tax (*tributum*) which was collected by the *tribuni aerarii*. But the soldier who waits hungry for his money, and goes away hoping for it on a later day, does not appear to be a tax-collector. The view of Francken is more probable, that the soldier is an old veteran, who has to depend for his living on the charity of wealthy citizens.

527. **itur**. The husband of the extravagant wife leaves the soldier, and goes to balance his account with the banker (*argentarius*); when this is done, he finds that there is nothing for the soldier, and further (*ultro*) that he himself (*ipsus*) is in the banker's debt.

putatur ratio: cf. Most. 299 *rationem puta*, Trin. 417.

528. **miles**, with long final syll., probably pronounced *miless* from **milet-s*.

dari: cf. *diuidere* 108.

532. **haec**: fem. pl. as in 386.

539. Scan *tămĕn mĕŏ*, a proceleusmaticus.

541. **pro re**: in proportion to their means.

542. **oriundi**, 'sprung'. Although nothing is known of the origin of this suffix, it seems clear that the earliest known use is that of a pres. participle; cf. *secundus* 'following', *uoluendus* 'rolling' (Lucretius and Vergil), *rotundus* 'wheeling, round', *deplorabundus* 317.

546. **istuc**: pronoun, see on 263.

549. **e senatu**, 'from our consultation'; cf. Most. 1050 *me ex senatu segregant* 'from their deliberations', Epid. 159, Mil. 592.

550. **accusem**: present, because Euclio is thinking of doing it now.

552. **furum**: cf. *fissorum* 454.

553. **quingentos**: see on 320.

554. **Geryonaceo**: like Geryon, the Spanish giant with one head and three bodies, whose oxen were carried off by Hercules.

555. **seruet**: cf. *seruem* 364.

oculeus totus: probably a translation of *πανόπτης*, an epithet of Argus, used e. g. by Aeschylus and Euripides. (Prescott, Class. Philol. ii. 335.)

556. **addidit**: the usual verb with *custos*, Capt. 708, Hor. Od. iii. 4. 78.

557. **is**: emphatic, not even Argus could look after them. The story of Io is given in Ovid, Met. i. 583.

tibicinam: governed by *misti* 553.

558. **scatat**: *scatere* is found in Lucretius (v. 40, vi. 891), Ennius ap. Cic. Tusc. i. 28. 69; the subject is *Pirena*; if the spring Pirene were to flow with wine she could drink it up alone.

Pirenam: the spring *Πειρήνη* on the Acrocorinthus, where Pegasus was caught and harnessed by Bellerophon.

559. **potest**, 'could': for the mood cf. *aequom est* 129.

562. **curiosam**: supposed to mean 'made lean by care'; the emendation *curionem*, 'priest of a *curia*', does not improve the sense, though it fits in better with the question of Megadorus in 563. The most successful attempt to explain this passage is that of Prescott (Class. Philol. ii. 335), who takes *curiosam* and *curio* to be transliterations of Greek words *κουριώσαν* and *κουριῶν*, 'than this beast I have never seen any lamb more in need of a shearing', i. e. he is complaining because the lamb is old, and has enough wool to be a sheep. This, however, is not entirely satisfactory, as Euclio in the next line explains that he calls the lamb *curio* because of its leanness; *cura macet* must in this case be a pun on *κουριῶν*.

565. **ei**: see on 13.

566. **lanterna Punica**: evidently a lantern with translucent sides; the glossary of Placidus (p. 61, Deuerling) says, *laterna punica, a pellibus, quas ab angulis tegularum adfixas extendunt*, which may be merely an inference from the present passage.

567. **optumumst**: followed by jussive subj.; cf. Epid. 59 *tuccam optumum est*, Asin. 448, Men. 947. Bennett, Syntax of E. Latin, i. 238.

568. **loces**, 'contract for', like *curo* in the general sense of 'to get done'; cf. 251.

mortuost = *mortuos est*: cf. *testest* 421. Final *os* of early Latin, when preceded by *u*, did not become *us* till the end of the Republican period; cf. *seruos* 589, *coruos* 624.

570. **potem**: potential subj. There is hiatus at change of speakers.

573. **si uiuo**, 'as sure as I live'; cf. Bacch. 766, Most. 1067.

574. **tibi**: for *te*, attracted into the case of its relative.

575. **deponat uino**, 'make dead drunk': *depositus* is used of a corpse 'laid out'; cf. Cic. Verr. ii. 1. 2, 5 *aegram et prope depositam rei publicae partem suscepisse.*

576. **hoc**: i. e. the pot of gold, subject of *commutet*, 'change its place of abode'.

578. **faxo**: see on 58.

perdiderit: fut. perf. used paratactically; cf. Capt. 801 *faxo uitae is extemplo opstiterit suae.*

579. **nisi quid me uis**: see on 175. Euclio gives no reply to the leave-taking, but his mind is pre-occupied, and there is no reason with Wagner to suppose a lost line.

lauatum: referring to the ceremonial washing before the sacrifice performed at the wedding; cf. *nunc lauabo* 612; on the voice see 308.

580. **ne**: cf. *ne . . . ueni* 447.

582. **factu**. The supine in *-u* is sometimes taken as ablative, but it is more probably a locative, which became a dative in the Latin case system, corresponding to the dative in *-u* of the fourth declension.

ted: see on 141.

583. **Fidei fanum**. Temples were used as banks, but Euclio buries his treasure there privately. The name of the goddess would be of peculiarly good omen. Scan *fĭdĕī*.

584. Scan *noui|stī mĕ ĕt | ĕgŏ tĕ | căuĕ sĭs*.

caue: see on 90.

585. **immutassis**: for this form of the perf. subj. cf. *locassim* 228.

concreduo: cf. *duit* 62.

586. **tua**: ablat., but *tŭā*.

587–607. The slave of Lyconides (see note on the Personae, *Seruus Lyconidis* and on Pythodicus 363), who has been sent to see how the arrangements for the wedding are proceeding, meditates of the qualities of a *seruos frugi*, as exemplified in himself. Similar passages are Men. 966 ff., Most. 858 ff.

587. **persequor** = *exsequor*; cf. 600.

588. **morae**: delay caused to his master, not delay on the master's part; this latter sense according to Langen is not Plautine.

molestiae habeat, 'look upon it as an unpleasantness'.

589. **postulat**, 'lays claim to', *ἀξιοῖ*.

590. **capessere**: sc. *eum*, the slave.

592–8. Brix and Wagner would omit these lines, as they break the connexion of thought, and refer to the misfortunes of intrigue, which is not a subject of this play, but they are 'through and through Plautine' (Francken). Ussing places 599-602 before 592.

592, 595. **quasi** = *sicut*; cf. Stich. 543 *ille erat caelebs senex, quasi ego nunc sum*, Amph. 160.

594. **non enim**: emended by Wagner to *noenum* (see on 67), but unnecessarily, as *enim* was originally copulative in all the Italic languages; then it acquired asseverative force, as in Plautus (cf. 500), and finally an illative sense (Leo, Pl. Forsch. 303).

598. **toleret**, 'keep his head above water'.

catapirateria: the lead of the sounding-line, supplied by Lambinus; cf. Hdt. ii. 5, 28 *καταπειρατηρίη*, a sounding-line.

600. **quadrigis**: referred to on account of their speed; also in Amph. 450, Poen. 369.

601. **apstinebit**: see on 344.

censione bubula: the scourging with ox-hide which would be due; *censio* with reference to the punishment of the censor, *nota censoria*.

602. Hiatus in the caesura.

605. **quae**: with omission of the antecedent, which would be in the genit. (*eorum*): cf. 489, Amph. 318 *exossatum os esse oportet* (*eius*) *quem probe percusseris*, Men. 192.

606. **omni**: with first syllable short; cf. Introd. § 6.

607. **arbitrarier**: be a bystander, witness; cf. Capt. 220.

608. **caue**: see on 90.

610. **praedam agat**: a regular phrase for carrying off booty; cf. Sall. Jug. 32 *pars ex paucis praedas agebant*. In the phrase *ferre et agere*, *agere* refers to the driving of cattle, *ferre* to the booty carried.

611. **onustam**: with genit., so 617, with abl. 414, Rud. 909.

612. **lauabo**: cf. *lauatum* 579.

613. **accersat**: on the mood cf. *redeam* 273; *filiam* is also obj. of *ducat*.

615. **fide**. This dative probably arose, like the dative in *-ā* of the 1st decl. found in inscriptions, as a sentence-doublet, being the form that would arise when the word was followed in the sentence by a consonant.

617. **Fidi**: see crit. note.

620. **si**, εἰ πως, 'to see if', really a dependent question; cf. Cas. 591 *uiso huc, amator si rediit*. Bennett, Syntax of E. Latin, i. 122.

622. **faciam**, 'sacrifice', sc. *sacrum*; also found with the abl., Stich. 251 *quot agnis fecerat?*, Verg. Ecl. iii. 77 *cum faciam uitula pro frugibus*.

623. **adeo**: see on 291.

624. **non temere** = *non temerarium* 184, 'not for nothing, not without a purpose'.

coruos . . . manu: an evil omen; the raven gave a favourable omen (*auspicium ratum*) when it appeared on the right; cf. As. 260 *coruos, parra ab dextera consuadent*, Cic. Div. i. 29. 85.

ab: see on 186.

625. **croccibat**: for this form of the imperfect see on 49.

626. **artem ludicram**: dancing; cf. Capt. 636 *cor meum . . . tu sussultas*, Aesch. Choeph. 166 ὀρχεῖται δὲ καρδία φόβῳ.

627. **cesso currere**: see on 397.

631. **quae agitat**: see on 522, the same question in Bacch. 584.

633. **uerberabilissume**, 'most deserving of a beating'; cf. Capt 56, *uorsus immemorabiles*, 'that ought not to be spoken' (*memorare* = 'tell', cf. 320).

635. **tibi apstuli**: Strobilus means 'taken from you', but Euclio takes it in the sense 'for you', the same word-play in Men. 645–6:

cf. Shakespeare, Taming of the Shrew, I. ii. 11 : Pet. *Villain, I say, knock me at this gate . . .* Gru. *My master is grown quarrelsome. —I should knock you first, And then I know after who comes by the worst.*

cedo : see on 157.

637. **pone,** 'put it down', with the object understood; this makes the word ambiguous, for the slave, as Wagner explains, understands it as an adverb. Ussing reads *dictare* for *datare*, and takes *pone* in both places as a thief's expression, 'hand over'.

638. **cauillam** = *cauillationem*, only here in Plautus.

641. **eccas** : cf. *eccum* 177.

tertiam : cf. Molière, l'Avare – Harp. *Montre-moi tes mains.* La Fl. *Les voilà.* Harp. *Les autres.* The passage has been much discussed by serious-minded people. 'Je soutiens contre Molière qu'un avare qui n'est pas fou ne va jamais jusqu'à vouloir regarder dans la troisième main de l'homme qu'il soupçonne de l'avoir volé' (Fénelon).

642. **laruae** : (always three syllables in Plautus), the ghosts of evil men, looked upon as the cause of madness. Later speculation divided the *lemures*, the souls of the dead, into *lares*, *laruae*, and *manes*, according as they were good, bad, or indifferent.

646. **niue . . . uellem,** 'and besides, if I didn't wish to carry it off', spoken aside.

adeo : cf. 291.

647. **ne . . . habeas,** 'I am afraid you have it under your cloak'; a final subj. according to Roby, 1654. Sonnenschein takes it as jussive, without supposing the ellipsis of a verb like *metuo*, 'may you not have', i.e. 'perhaps you have'.

648. **quam benigne,** 'how kindly you allow me to examine you'.

apstulisse : sc. *te.*

652. **certe habes,** 'you have it certainly', see on 60; we should expect *certo* in this sense, and Langen adopts it here.

654. **penes** : governing *me*, rarely placed after the word it governs, Wagner says, but Brix has shown that the reverse is the case (Langen, Beiträge, 153).

656. **si amitto.** The use of tenses in a dependent clause in older Latin is quite free; classical Latin would have the fut. perf.; *amitto* = *dimitto* regularly in Plautus.

659. **socienno** : the companion whom Euclio imagines him to have in 655.

660. **fugin, abin.** The pres. indic., introduced by *quin, etiam, non, -ne,* is used in questions with the force of the imperat., Amph. 700 *non taces?* Most. 660 *dicisne?* Bennett, Syntax of E. Latin, i. 25.

661 6. Euclio goes back to the temple to fetch his treasure, and the slave hiding in the doorway of one of the houses watches him.

663. **hic** : i.e. here in the temple of Fides.

665. **fori'.** The ostium had folding doors, but usually only one would be used.

eccum: see on 177.

666. **ianuam**: probably of the house of Megadorus.

concessero: see on 58.

667. **Fide**: see on 615.

668. **subleuit os**, 'befooled'; the phrase is derived according to Nonius (45. 21) from the practical joke of painting a person's face while he is sleeping; cf. Capt. 656, Merc. 485. Ramsay, Most. Exc. xvi, p. 270.

paenissume: cf. 466.

670. **nimis**, 'very much', 'I only wish'; cf. Rud. 662 *nimi' uelim inprobissumo homini malas edentauerint.*

coruom: logically the subject of *ueniat*: see on 54.

672. **dicam**. Euclio reflects in time; he was going to say *donem*. *nam* gives the reason for *dicam*; giving the raven something to eat would be as good as losing it (Francken).

duim, perduim: potential in wish-clause, for the form see on 62.

673. **solum locum**, 'a lonely place': cf. Rud. 1185, Most. 995 *terras solas*, 'desert lands'.

674. **Siluani**. In the Greek original this may have been, as Ussing says, Pan.

680. **iusserat**: cf. *dixeram* 287.

681. **malam rem**: see on 483.

682–700. Lyconides comes with his mother to find his slave at the appointed place. He has just explained to his mother his relations with Phaedria, and she agrees to plead his cause with his uncle Megadorus.

682. **iuxta mecum**: used like *pariter aeque mecum*, and with the same meaning; cf. Sall. Cat. 58 *iuxta mecum omnes intelligitis.*

683. **super**, 'concerning'; cf. Cist. 660 *quid nuntias super anu?* Infrequent in Cicero, and not found in Caesar. Roby 2154.

687. **impetrassere**: an old fut. infin. formed from the perf. subj. in *-ssim*, cf. *locassim* 228.

690. **egone ut**: an impossible supposition put interrogatively; cf. Bacch. 375 *egone ut . . . uelem patrem tua flagitia?* Cic. Tusc. ii. 18. 42 *egone ut te interpellem?* Roby 1708.

691. The voice of Phaedria is heard from Euclio's house, imploring the aid of Juno Lucina.

uterum: neuter, so *nasum* always in Plautus; see on 304 for other instances of gender differing from classical usage.

692. **Iuno Lucina**: the goddess of childbirth; she is appealed to in the same way in Ter. And. 473, Ad. 487. The usual interpretation of the name, 'she who brings to the light', is an etymological inference. A more probable development of the meaning is given by Blanchard: 'déesse de la lune, puis des mois, et enfin des accouchements'. The root is *leuk-*, 'to be bright', and the suffix *-ūc-*, *-inā-* is common to a series of Italic deities; *Cunina*, the goddess who protects the child in the cradle, *Rumina*, who

protects the suckling, *Statina*, who teaches the child to walk, *Fabulinus*, to whom sacrifice was made when the child began to talk. Lucina was later identified with Diana, cf. Verg. Ecl. iv. 10, on which passage Servius says *modo Lucinam Dianam accipimus*, Cat. 34. 13.

693. **potiorem**: i.e. more effective than my talking; Leo's *uerbo* for *uideo* is 'one of the prettiest emendations in Plautus' (Palmer). This reading is the more probable as *em* with the accus. is a regular construction, *em* being originally the imperat. of *emo*.

696. **seruom**: the subject of *sit* is anticipated, see on 54. Lyconides, while his mother enters the house, looks round for his slave, whom he had ordered to await him at that place, cf. 605.

700. **de capite meo.** Lyconides uses an exaggerated legal phrase to express his fears about his fate; by the laws of the Twelve Tables a citizen could not be tried on a capital charge except before the comitia, cf. Cic. Legg. iii. 19. 44.

701. **Picis.** This word was not understood in antiquity, as the various corruptions of the MSS. show. *B* has this word and the next in uncials, as if the scribe copied carefully from the MS. before him what he could not understand. It has been shown by Fleckeisen (Jahrb. 1891, 657 ff.) that it is no doubt the accus. pl. of *pix* = Boeot. φῖξ, 'a sphinx'. The word is also implied in Festus 206. 2 M. *picati appellantur quidam, quorum pedes formati sunt in speciem sphingum: quod eas Dori ficas* [i.e. φῖκας] *uocant.* The sphinxes and griffins (γρῦπες) seem to have been confused. The 'gold-guarding griffins', according to the tale recorded by Herodotus (iv. 13), dwell somewhere in Asia beyond the one-eyed Arimaspians. It is a natural surmise that γρῖπας stood here in the Greek original of Plautus.

703. **memorare**: see on 320.

nolo: with following hiatus in the caesura. Langen conjectures *homonem.*

hominum mendicabula: usually taken to be an instance of abstract for concrete, 'beggarly men', like *seruitium* for *serui*, Curc. 300 *ita nunc seruitiumst*, 'such are servants now'. Langen would refer the phrase to *reges*, as 'places where men beg'.

704. **Philippus**: according to Blanchard this would be Philip V of Macedon, defeated at Cynoscephalae 197 B.C., but there can be no doubt that in the Greek original the reference was to the famous Philip (*ille rex*) who gave his name to the coin, see on 86.

705. **dudum**: a short time ago, a common meaning in the comedians.

illo: i.e. Euclio.

707. **ŭbĭ** with hiatus; cf. crit. note.

708. **ĭlle.** Introd. § 6.

709. **plenam**: with hiatus in the caesura. As the text stands, it must be read with this hiatus, and with the fifth foot scanned *ex ĕō*, otherwise the verse would end with two iambic words.

712. **eccum**: see on 177.

713–730. The lamentation of Euclio on discovering the loss of his gold.

715. **cum animo**: the ideas of instrument and association easily pass into one another; cf. Most. 702 *cogito cum meo animo.*

opsecro uos. There are several cases in Plautus of an actor addressing the spectators. Men. 879–880. In Cist. 678 Halisca asks the spectators to help to find the cistella.

717. **esse**: sc. *te.*

719. **uestitu et creta**: i.e. *uestitu cretato*, whitened with the chalk of the fuller, cf. Cas. 446 *at candidatus cedit hic mastigia*; there is no reference to the *cretata ambitio* (Persius, v. 177) of the candidate canvassing for office.

sedent. In the time of Plautus there was no permanent theatre; the audience stood, or brought seats for themselves.

quasi: see on 369.

720. **nemo habet horum?** As Euclio gets no reply to his question, he exclaims *occidisti*, sc. *me.*

721ª. **pessume ornatus**, 'in sorriest plight'; cf. Rud. 730 *ita ego te hinc ornatum amittam.*

722. **gemiti**: cf. *quaesti* 83.

724ª. **defrudaui**: *au* became *u* owing to the primitive Latin accent on the initial syllable, so *claudo* but *includo*; in the classical form *defraudo* the original diphthong was restored through association with the simple form *fraudo.*

defrudaui . . . genium, the opposite of *genio meo multa bona faciam*, Pers. 263. There was a genius of places and things as well as of men. The genius of a man accompanied him through life, and shared his fate. On the man's birthday sacrifice was offered to it, cf. Tib. ii. 2. 5.

725ª. **eo**: see on 240, and cf. crit. note.

727–730. Lyconides comes out to see what the disturbance is about, and on seeing Euclio imagines that his secret is known, *palamst res!* He finally decides to face Euclio and confess.

728. **palam**: predicative, Roby 2027.

731 ff. The point of this scene, in which Lyconides confesses to having taken Euclio's daughter (*illam*, *attactam*, &c.), and Euclio imagines that he refers to the *aula*, is not easily reproduced in English. The imitation of Molière with the misunderstanding between *cassette* and *fille* is perhaps still more amusing.

732. **maestitudo**, 'pro maestitia' (Nonius), see on 75.

optigit: agreeing with the nearer subject, cf. *adest* 276.

736. **liberos**: the plural used to avoid a too individual reference, so Rud. 748.

737. **ad illam inlexit**: the ambiguity may be kept up in English by omitting the pronoun, 'a god enticed me.'

739. **id adeo**, 'just this'; cf. 291.

741. **quid uis fieri?** 'What would you have?' The phrase occurs Amph. 702, Most. 41.

742. **ni uellent**, 'if they had not wished,' cf. on 439.

744. **dixis**: see on 50.

quid tactiost, 'what business then have you to touch what is mine?' See on 423.

746. **istacin** = *ista*+*ce*+*ne*; cf. *huccine* 335.

te . . . ausum (esse): infin. of exclamation, Roby 1358.

747. **est.** Wagner and Francken with Ritschl read *sit*, but unnecessarily, as the mood of *deripiamus* (jussive) is independent of the conditional construction.

748. **luci claro,** 'in broad daylight'. The true reading is preserved by Nonius, who gives it as an example of *lux* being masc., but the two words are probably adverbial, and grammatically independent, like *in poplico luuci, palam luci* in the Tabula Bantina. See Lindsay, Latin Inscr. xlviii. Cist. 525 *primo luci.*

752. **quin ultro,** 'why, of my own accord'.

753. **purigant,** 'excuse themselves': used intransitively also in Merc. 739.

754. **scibas**: see on 49.

non attactam oportuit, 'you ought not to have touched (her)'; for the full form of the construction cf. Cic. Cat. i. 2. 4, 5 *te interfectum esse, Catilina, conuenit . . . hoc . . . iam pridem factum esse oportuit.* Roby 1371 (d).

759. **nisi refers**—, 'if you don't restore it—': the beginning of a threat; Wagner takes it as a complete sentence, an ironical comment on what Lyconides has said.

760. **dicam**: the Greek δίκην, an action at law.

scribam: γράψομαι 'bring an indictment (in writing)'. Plautus has evidently translated the Greek without adapting it to Roman legal usage. The first stage of a Roman action was *in ius uocare* (before the praetor), frequent in Plautus, Pers. 745 Do. *quid me in ius uocas?* SAT. *Illic apud praetorem dicam*, As. 480, Curc. 683, Rud. 608.

761. **ita . . . nescis,** 'the devil take you, if you don't know'.

763. **aulam . . . te.** The thing demanded, and the person from whom it is demanded, are in the accus.; cf. Rud. 1352 *eum tu continuo uidulum reposcito.*

766. **cedo**: see on 157.

767. **dimidiam . . . diuidam.** The expression is illogical according to English usage, he divides the whole and gives half; the adj. is proleptic, expressing the result of the action; cf. Amph. 1125 *boni dimidium diuidere cum Ioue.*

768. **fur mihi es**: the same phrase Rud. 881 *fures mi estis.*

775. **quoiumst**: archaic for *cuium est,* 'whose it is', i. e. Euclio's.

indipisces: restored from Nonius; it is active also in Asin. 279, deponent in Epid. 451, Rud. 1315.

excipies: sc. *domi*, 'take into protection'; cf. Cic. De imp. Cn. Pomp. 9. 23 *hunc* (*Mithridatem*) *in illo timore et fuga Tigranes . . . excepit.*

776. **me**: abl. of means: cf. Bacch. 334 *nescit quid faciat auro.* Roby 1224

779. **pater**: to be scanned with the originally long final vowel; cf. crit. note.

781. **eccillam**: see on 177.

785. **ut**: in a wish, see on 154.

perduint: see on 62.

786. **propter**, 'by means of', cf. 225; after the relative, as usual in Plautus.

788. **bene . . . uortat**: see on 218.

790. **qui . . . nullust**: for the position of the relative cf. Rud. 485–6.

791. **quom pudeat**: cf. Mil. 1342 *nequeo quin fleam, quom ass te abeam*; such *quom*-clauses, 'referring to the future, and being little more than future-equivalents', are termed by Prof. Sonnenschein 'prospective subjunctives'. See his note on Most. 148, and article in Class. Rev., Feb. 1893; *quom* is Bothe's emendation for *quin*.

792. **erga**: used either of friendly or hostile feelings in Plautus; the latter meaning is rare in classical Latin.

793. **ut mi**: *ut* repeated to mark the construction after the intervening subordinate clause; cf. Capt. 248, Trin. 144.

ut leges iubent: no explicit law is known. Ussing says *leges communi hominum sententia sanctas.*

795. **Cereris uigiliis**: cf. Prol. 36. We do not know what festival may have been referred to in the Greek original; it may have been the *θεσμοφόρια* of the Athenians in honour of Demeter. Rome had two festivals of Ceres, introduced in their official form from the Greek worship of Demeter. The *sacrum anniuersarium Cereris* was celebrated in August. After the battle of Cannae (Aug. 2, 216 B. C.) it could not be held, as all the matrons were in mourning. The *ludi Cereris* (*Cerealia*) were celebrated from the 12th to the 19th of April. The opportunities for licence at such *sacra nocturna* are mentioned by Cicero, de leg. ii. 14. The same feature occurs in the *Epitrepontes* of Menander. In the Cistellaria, it was at the Dionysia that the girl Selenium met Alcesimarchus (89).

797. **quem . . . feci**: causal though indicative, 'at my making you a grandfather'.

798. **decumo mense**: of course a lunar month; cf. Ter. Ad. 475.

802. Euclio enters the house, and Lyconides intends to follow, but looks round for his slave whom he had sent to reconnoitre.

803. **in uado salutis**: in shallow and therefore safe water: cf. Ter. And. 845 *omnis res est iam in uado.*

804. **esse ubi dicam meum** (**esse**): practically equivalent to *ubi sit meus*; cf. *dicam* 67.

806. **hunc**: Euclio.

808. The slave of Lyconides returns after hiding the gold, and hopes to buy his freedom with it. He does not see his master till 812.

809. Hiatus twice in this line, see crit. note.

810. **quis . . . quisquam**: pleonastic, 'what man at all'; cf. Most. 256 *quid illa pote peius quicquam mulieri memorarier?*

811. **certo**. According to Langen there are only two places in Plautus where *certo* is used in the sense of *certe* restrictively, i. e. granting something, but at the same time limiting the concession. In both places he therefore reads *certe*, here and in Bacch. 1104; cf. on 60, and *certe* 652.

enim, 'indeed', not 'for'; cf. 500, 594.

813. **contollam gradum**: 'approach'; the phrase occurs elsewhere only in Bacch. 535. It is here parallel to *congrediar*, as *aspicio* is to *uideo*, and *ipsus* to *haud alius*; each is saying the same thing in other words.

814. **eampse**. The *-pse* in *ipse* was once an undeclined particle, which is preserved here, and in *reapse* = *re eapse*, used by Cicero.

816. **quin . . . dico?**: with the force of imperat. or hortatory subjunctive; see on 660.

819. **in faba**: i. e. no trifle. What boys find in a bean, according to Lambinus, is a worm called *midas*. Theophrastus and Hesychius refer to such a worm, and their statements appear to be the origin of the explanation of Lambinus; but there is nothing to connect that fact with this passage. Ussing supposes, though without any ancient evidence, that it may have referred to a lucky number of beans in a pod, similar to the nine peas of English folk-lore; cf. Gay, The Shepherd's Week (Thursday) 69:

> As peascods once I pluck'd, I chanced to see
> One that was closely fill'd with three times three,
> Which when I cropp'd, I safely home convey'd,
> And o'er my door the spell in secret lay'd . . .
> The latch moved up, when who should first come in,
> But in his proper person,—Lubberkin.

826. **abi**, 'get along', usually implying dissatisfaction or incredulity; cf. Mil. 291 *abi, non uerisimile dicis*; but it may also be as Donatus calls it, *uerbum uel sibi uel alteri cum laudatione blandientis*; cf. Asin. 704 *em sic. abi, laudo*, Trin. 830.

828. **faceres . . . repperissem**: see on 439.

probasse: perfect after *possum*, Roby 1371.

829. **reddam**: see on 45.

831. **at scin quo modo**: a threat, see on 47.

feres: future expressing a resolve or a promise, frequent in 2nd and 3rd persons; cf. Most. 238 *neque edes quicquam neque bibes*, Roby 1466.

Fragmenta.

The preservation of the fragments is due to their being quoted by grammarians as illustrations of rare words or forms. They add little to the story, except that IV suggests that Euclio finally relieved himself of the anxiety of his treasure by giving it as a dowry for his daughter.

I. On the extravagance of women cf. 508 ff. The words may perhaps be giving a reason for the dowry.

corcotis, strophiis: see on 516, 521.

II. **admemordit**: with the original *e* in the reduplicated syllable, so Poen. 1074. Aulus Gellius (6 [7], 9) quotes it for this reason, and says, *sic M. Tullius et C. Caesar mordeo memordi, pungo pepugi, spondeo spepondi, dixerunt.* This is not borne out by their writings, though *pepugisset* is a MS. reading in Cic. Rosc. Am. 22, 60.

hominem. Francken takes this to be Euclio, who has been moved to sympathy with his daughter, but there is no agreement among the editors. Wagner retains *memordi*, giving the words to Lyconides, and adding them to the last scene (831).

III. **scrobes**: quoted by Nonius for the gender. The fragment would naturally occur along with the next in a speech of Euclio's, after he has resigned his gold.

IV. **diu**: probably formed from *die* by analogy with *noctu*; similarly Old English has *dæges and nihtes* 'by day and night', where the fem. *niht* has taken the masc. genitive *-es* when used with *dæges*. Gulielmius inserted this fragment after 66 at the end of Euclio's speech. The different aspect it bears in this position shows how precarious it is to infer what the real context was.

V. **hallec**, 'fish-pickle', mentioned by Horace along with dishes for stimulating the appetite, Sat. ii. 8. 9. The sauce may be Euclio's treasure, forming the dowry to go with the bride. Götz says it is rather a gift for which Strobilus asks in addition to his liberty. Such a case occurs in Epid. 726.

adduint: for the form cf. *duit* 62.

VII. **sublegam**, 'overhear the conversations'; cf. Mil. 1090 *clam nostrum hunc sermonem sublegerunt.* If these two lines form one fragment, the mention of the *leno* shows that it cannot belong to the Aulularia. Mercier, followed by Götz takes *Aulularia* in Nonius to be an error for *Vidularia.*

SCHEMA METRORVM

Arg. I, II, Prol. Iamb. Senarii
40–119 Iamb. Senarii
120–134 Bacch. Tetrametri (sed 131 et 133 Bacch. Dim. cum Iamb. Dim. Catal.)
131 ⏑ ⏑́ ⏑́ | ⏑ ⏑ ⏑́ ⏑́ || ⏑ ⏑ ⏑́ ⏑ – | – ⏑́ –
133 ⏑⏑ ⏑́ ⏑̌ ⏑ | – ⏑́ – || – ⏑́ ⏑ – | – ⏑́ –
135–140 Iambici
141 Troch. Septenarius
142, 142ª et 144 Cretici
143 et 145 Ithyphallici
146 et 149–154 Anapaestici (153 Versus Reizianus?)
147–148 Bacch. Tetrametri
155 Anap. Monometer cum Colo Reiziano
156–158 et 160 Versus Reiziani, i. e. Iamb. Dimetri Acatal. cum Colis Reizianis
159 (?) Bacch. Trimeter cum Colo Reiziano
(⏑ ⏑́ ⏑́ | ⏑ ⏑́ ⏑́ | – ⏑̌ ⏑ ⏑̆ || – ⏑̌ ⏑ ⏑ ⏑ ⏑́ –)
161–279 Troch. Septenarii
280–405 Iamb. Senarii (sed 393 Troch. Septenarius)
406–412 Trochaici
412ª Anap. Dimeter Catal.
413–414 Iamb. Octonarii
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808–823 Troch. Septenarii
824–826 Troch. Dimetri Catal.
827–831 Troch. Octonarii

APPENDIX [1]

SVPPLEMENTVM I

LY. *Quid hic quondam peruicus addit?*
non feramn' umquam? L. S. *quod non habeo.* LY. *efferaris caue,*
nisi actutum seni id auri redditio est. L. S. *siue perpensus ferar*
libitinarius, siue pollinctorius efferar, numquam dabo, nisi fodiam
nouiter arrogiam. LY. *uah capiti tuo.* L. S. *immo senis et capiti*
et pectori, qui auri tantum perdidit. LY. *quis repperit?*
L. S. *quem repperisse uis.* LY. *qui in arca illud subreptum*
habere
autumat. L. S. *quam pulchre tibi, here, conniuerent oculi, si id*
factum fateor. ludo: quod lusi tecum, non par est identidem
serio uortier. LY. *at nunc iam ne me irritassis, i, et aurum*
redde: susque deque haud agites. L. S. *Here, id si reperibitur,*
certum est geminum te lanceam confitentem iere. LY. *i, et redde.*
L. S. *uis crassum?* LY. *i, et redde.* L. S. *atat incassum*
quaeritas.
LY. *i, et redde. ego ad senem propero, ut quid comitiis*
proxumis uideam. senex aulam auri perdidit. Megadorus
repudium renuntiat. filiam peperisse uitio resciit. L. S. *hero*
meo, quantum ego uideo, nemo est benignior. alii non quod
inuentum est non occulunt, modo negant: occulunt uaniloqui,
sed aliud post aliud si qua sit opportunitas, harpagatum
uolunt: si Eleusiniae sit, facilem deam credunt; si Cotytto,
non uidere quem batuat. ita neque amicis, neque cognatis,
neque dis parcunt, dum bene parcant sibi. istic quidem,
ne miserum faciat senem, aut illius familiam opulentam,
auri aulam, grandem, onustam, plenam, referri iubet,
ut se faciat olim miserum, atque suam familiam. ast ego partem
impartiri malim, unde redimar. quod uortat bene, picus
a sinistris cantitat, qui auri custos hercle olim traditur.
ibo, et aulam referam: quod illaec mihi bene auis occinat.

[1] From the Bipontine edition of Brunck (1788). See Introd. § 3.

SVPPLEMENTVM II

Ant. Codro Urceo, Italo Scholastico et Professore Bononiensi, auctore, qui uixit sub Impp. Sigismundo et Friderico III Augg.

. . . quod non habeo. LY. feram
uelis nolis : quom te quadrupedem strinxero :
et herniosos testes ad trabem tibi
diuellam appenso. sed cur in fauces moror
huius scelesti ruere ? et animam protinus
cur non conpello facere iter praeposterum ?
das, annon ? L. S. *dabo.* LY. *Des ut nunc, non olim, uolo.*
L. S. *do iam : sed me animam recipere sinas, te rogo.*
ah, ah ! quid, ut dem, poscis, here ? LY. *nescis, scelus ?*
et aulam auri plenam quadrilibrem mihi
audes negare, quam dixti modo
te arripuisse ? heia, iam ubi nunc lorarii ?
L. S. *here, audi pauca.* LY. *non audio. lorarii.*
heus, heus ! LORARII. *quid est ?* LY. *parari catenas uolo.*
L. S. *audi, quaeso, post me ligare iusseris*
quantum libet. LY. *audio : sed rem expedias ocius.*
L. S. *Si me torqueri iusseris ad necem, uide*
quid consequare. primum, serui exitium habes :
deinde, quod concupisces, ferre non potes,
at si me dulcis libertatis praemio
dudum captasses, iamdudum uotis fores
tuis potitus. omnis natura parit liberos,
et omnes libertati natura student,
omni malo, omni exitio, peior seruitus :
et quem Iuppiter odit, seruom hunc primum facit.
LY. *non stulte loqueris.* L. S. *audi reliqua nunciam :*
tenaces nimium dominos nostra aetas tulit.
quos Harpagones, Harpyias, et Tantalos
uocare soleo, in opibus magnis pauperes,
et sitibundos in medio oceani gurgite :
nullae illis satis diuitiae sunt, non Midae,
non Croesi : non omnis Persarum copia
explere illorum tartaream ingluuiem potest.
inique domini seruis utuntur suis,
et serui inique dominis nunc parent suis :
sic fit neutrobi, quod fieri iustum foret.
penum, popinas, cellas promtuarias
occludunt mille clauibus parci senes.
quae uix legitimis concedi natis uolunt,
serui furaces, uersipelles, callidi,
occlusa mille clauibus sibi reserant :
furtimque raptant, consumunt, liguriunt,
centena numquam furta dicturi cruce :

sic seruitutem ulciscuntur serui mali
risu iocisque. sic ergo concludo, quod
seruos fideles liberalitas facit.
LY. *recte quidem tu, sed non paucis, ut mihi*
pollicitus. uerum si te facio liberum,
reddes quod cupio? L. S. *reddam, sed testes uolo*
adsint: ignosces, here, parum credo tibi.
LY. *ut lubet, adsint uel centum, iam nil moror.*
L. S. *Megadore, et tu, Eunomia, adeste, precor, si lubet.*
exite: perfecta re mox redibitis.
ME. *qui nos uocat? hem Lyconide.* EVN. *hem Strobile, quid est?*
loquimini. LY. *Breue est.* ME. *quid est?* L. S. *uos testes uoco.*
si quadrilibrem aulam auri plenam huc adfero,
et trado Lyconidae, Lyconides me manu
mittit; iubetque iuris esse me mei.
itane spondes! LY. *spondeo.* L. S. *iamne audistis hoc*
quod dixit? ME. *audiuimus.* L. S. *iura enim per Iouem.*
LY. *hem quo redactus sum alieno malo!*
nimis procax es. quod iubet, faciam tamen.
L. S. *heus tu, nostra aetas non multum fidei gerit:*
tabulae notantur: adsunt testes duodecim:
tempus locumque scribit actuarius,
tamen inuenitur rhetor, qui factum neget.
LY. *sed me cito expedi sis.* L. S. *hem silicem tibi.*
LY. *si ego te sciens fallam, ita me eiciat Diespiter*
bonis, salua urbe et arce, ut ego hunc lapidem, satin
iam feci tibi? L. S. *satis. ut ego aurum apportem, eo.*
LY. *i Pegaseo gradu, et uorans uiam redi.*

LYCONIDES, LYCONIDIS SERVVS, MEGADORVS, EVNOMIA, EVCLIO.

LY. *Graue est homini prudenti morologus nimis*
seruos, qui sapere plus uolt hero suo.
abeat hic Strobilus in malam liber crucem,
modo mihi apportet aulam auro puro grauem;
ut Euclionem socerum ex luctu retraham
ad hilaritatem, et mihi conciliem filiam,
ex conpressu meo nouam puerperam.
sed ecce redit onustus Strobilus: ut reor,
aulam apportat. et certe est aula, quam gerit.
L. S. *Lyconide, apporto inuentum promissum tibi,*
aulam auri quadrilibrem. num serus fui?
LY. *nempe, o di inmortales, quid uideo, aut quid habeo?*
plus sexcentos Philippeos ter et quater.
sed euocemus Euclionem protinus.
o Euclio, Euclio! ME. *Euclio, Euclio!* EVC. *quid est?*
LY. *descende ad nos; nam di te seruatum uolunt,*
habemus aulam. EVC. *habetisne? an me deluditis?*

LY. *habemus, inquam. modo, si potes, huc aduola.*
EVC. *o magne Iuppiter, o Lar familiaris, et*
regina Iuno, et noster thesaurarie
Alcide, tandem miserati miserum senem !
oh, oh, quam laetis, aula, tibi amicus senex
conplector ulnis, et te dulci capio osculo !
expleri nequeo mille uel conplexibus.
o spes, o cor, luctum depuluerans meum.
LY. *auro carere semper duxi pessumum*
et pueris, et uiris, et senibus omnibus.
pueros prostare cogit indigentia,
uiros furari, mendicarier ipsos senes.
at multo peius est, ut uideo nunc, supra
quam quod necesse est nobis, auro opulescere.
heu quantas passus est aerumnas Euclio,
ob aulam paulo ante a se deperditam !
EVC. *quoi meritas referam gratis ? an dis, qui bonos*
respectant homines ? an amicis, rectis uiris ?
an utrisque ? utrisque potius. et primum tibi,
Lyconide, principium et auctor tanti boni,
hac ego te aula auri condono : accipias lubens :
tuam hanc esse uolo, et filiam meam simul,
praesente Megadoro, et sorore eius, proba
Eunomia. LY. *et habetur, et refertur gratia,*
ut meritus es, socer exoptatus mihi, Euclio.
EVC. *relatam mihi satis putabo gratiam,*
si donum nostrum, et me ipsum, accipias nunc lubens.
LY. *accipio, et Euclionis uolo mea sit domus.*
L. S. *quod restat, here, nunc, memento ut sim liber.*
LY. *recte monuisti. esto merito liber tuo,*
o Strobile, et turbatam iam intus cenam para.
L. S. *spectatores, naturam auarus Euclio*
mutauit : liberalis subito factus est.
sic liberalitate utimini uos quoque :
et, si fabula perplacuit, clare plaudite.

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